A Treatiſe of the Figures of Grammer and Rhetorike,

profitable for al that be ſtudious of
Eloquence, and in eſpeciall for
ſuche as in Grammer ſcholes
doe reade moſte eloquente
Poetes and
Oratours:

Whereunto is ioygned the oration
which Cicero made to Ceſar, giuing
thankes vnto him for
pardonyng, and reſtoring
again of that noble mā
Marcus Marcellus,
ſette foorth by Richarde
Sherrye
Londoner.

Londini in ædibus Ricardi
Totteli.

Cum priuilegio ad imprimendum
ſolum.

A. 289

HONORATISSIMO DOMINO
Guilielmo Pagetto, nobiliſſimi ordinis Garterii
equiti aurato, domino de Beudeſert,
& illuſtriſſi. noſtræ reginæ Mariæ cōſiliario,
Ricardus Sherryus ſalutem optat perpetuam.

Homo an
mal preſ
tiſſimum

QVando ex omnibus dei opt. Max creaturis nullum animal homine preſtantius eſſe conſtat, Honoratiſſime domine, eius tamen quanta ſit dignitas, cū ex aliis multis, tum vel hinc potiſſimum colligimus, quod cum cætera fere corporis omnia cum brutis habeamus cōmunia, non tamē vt illa, (que natura prona, atque ventri obedientia finxit) obtutu in terram defixo, incurui deuoluimur, ſed erecta ad cœlum facie, ampliſſimum huius mundi theatrū, & quid quid eſt eius ornatus ſyderei, id totū oculis perluſtrantes, non ſine magna quadam animi iucunditate, diligentiſſime perdiſcimus, & lubentiſſime contemplamur. Verum ènimuero cum intellectus noſter id ſibi quaſi peculiare videatur habere, rerum cauſas perquirēdo, meditando, cogitando, complecti: ſua ipſius ſubli

mō cur
ti addi.

imitate cōtēta, ſeque, ſuiſque bonis, ſuauiſſimis quidem illis, apud ſe tantummodo perfruitur. Atqui id ne ſemper fieret, ſed maiorem ſtirps humana vt caperet vtilitatem, τον λογον, id eſt, ſermonem illi attexuit diuina benignitas, vt motus ſuos illos inter nos, ſua ſibi mentis æterna agitatione fabricatos, in cōmunē hominū vſum, diſerta oris, atque linguæ interpretatione, poſtea proferret, &, in quā plurimos latiſſime diffūderet: adeo vt mihi rectiſſime iudicaſſe videantur, qui hanc hominis differentiā, quaſique peculiarē notam eſſe exiſtimauerūt, τον λογικον ειναι id eſt, fādi cōpotem eſſe. Ceterum cum id a nonnullis ſimplicius fiat, atque rudius, nihil vt propemodum a mutis, ac brutis, differre videātur, certe in quibus vis illa diuina, atque dicendi facultas, vires ſuas abundantius, ac fortius exeruit, hos, certe tanto ceteris preſtare iudicamus, quanto illa rationis enargia, atque ſermonis magnificentia, reliquis antecedunt, & plures in ſui admirationem adducunt. Huius generis, &ſi pauci extiterunt (ſi ad multitudinem reſpicias) extiterunt tamen vbique fere gentiū nōnulli, maxime vere Græci, atque Latini, quorum fama nunc in illuſtri poſita, æditis ad poſteros clariſſimis monumentis, æternitatem ſine dubio eſt conſequuta: Hi, & apud ſuos, & in republica ſūmo ſemper cum honore verſati, id vel in primis va

loquentes
per exti
unt.

tale

tile, atque adeo neceſſarium exiſtimauerunt, Eloquentiam excolere: cuius beneficia tanta, non modo tot retro ſeculis (ab immanitate videlicet ad humanitatem deducto iam humano genere optime intelligebant homines nimirum prudẽtiſſimi, ſed in poſterum quoque tantas eius commoditates exorituras, vt in longiſſimum, atque adeo ĩ eternũ ſint duraturæ. Quod vt fieret, neue vt vlla temporis iniuria, aut edaci annorum ſerie aboleantur, cum a compluribus ſedulo ſit curatum, tum ab his certe haud leue momentum allatum eſſe videtur, qui relictis poſteritati luculẽtiſſimis preceptis Eloquentie laudem, atque memoriam, orbi commẽdatiſſimam eſſe, voluerunt. Quorũ aliquot ſcripta cum nuper legerem, atque ex his, quedam non temere annotata, excerperem, que, cum aliis multis, tum in ludo literario verſantibus, in primis profutura exiſtimo: ea quiſquis iuuandi ſtudio in medium protulerit, etiamſi laudẽ nullã fuerit conſequutus, procul tamẽ a ſicophantarũ morſibus eſſe debet. Et certe ſi verũ fateri volumus, abſque Troporũ, & Schematum perfecta cognitione, imperfecta plane omnis poetarum, ſimul & oratorum eſt prelectio. Quia vero de figurarũ generibus, atque vocabulis inter artis ſcriptores non ſatis conuenit, aliis confuſius, nonnullis cõciſe nimis de illis tractantibus, haud indignum opere laborem me ſuſcep-

turum

Vtilitas
loquenti
per dura
ra.

Figurar
& Trop
cognitio
ceſſaria.
Autoris
poſitum

auilli
utatio.

turum putabam, ſi paulo acutius inſpectis earū deſcriptionibus, ordine quam fieri potuit lucidiſſimo, non quidem vniuerſas, ſed maxime ſcitu dignas comprehenderem, & ſtudioſe iuuētuti, quaſi in tabella ſpectandas, proponerem. Cæterum vt calumniatorum plena ſunt omnia, ita non defuturos puto, qui hunc meum laborem vt leuiculum, contemnent, atque etiam vel hoc nomine irridebunt etiam, quod Anglice de Rhetoricis ſcribam. Inualuit enim neſcio quo modo, ac ſepiſſime auditur ſtultiſſima iſta quorundam, ſibi quidem vt videntur criticorū, opinio, negantium fieri poſſe, vt que aliena in lingua diſerte ſcribūtur, maxime ſi diſciplinas attingunt, ea, cum venuſtate aliqua in noſtrum ſermonem poſſe tranſfundi. Horum ineptias, & ſi non ſit difficile multis, eiſque fortiſſimus argumentis refellere, vt tamen illis ora obſtruantur, non quidem meis vllis rationibus, ſed illius viri teſtimonio, cuius autoritate compreſſi, poſtea ne hiſcere quidem contra, niſi impudentiſſime audebunt, placuit in medium proferre, que ſuper hac re, eximius ille Rodulphus Agricola, & prudentiſſime iudicauit, & diſertiſſime ī hec verba conſcripſit. Quicquid apud emēdatos autores leges, vtiliſſimum fuerit, idipſum quam maxime propriis, & idem ſignificantibus verbis reddere vernaculo ſermone. Hac enim ex

n Epiſto
d Barbi
num de
mādo ſtu

ercitationē

ercitatione aſſequeris, vt quoties dicendum tibi aliquid, ſcribendumue fuerit, quando concipiendis verbis apud animum tuum ſeſe quo natura fert vernaculus ſermo protulerit, ſtatim quoque latina verba iam pridē illic hoc vſu accommodata, ſequantur. Ad hec quoque ſi quid ſcribere voles, optimum erit idipſum, quam pleniſſime, rectiſſimeque, patrio ſermone intra animum tuum formare, deinde latinis, pure, proprieque id ſignificantibus, explicare. Sic fiet, vt omnia aperte, & quam maxime plene, dicantur. Omnes enī ſi quid in dicendo eſt vitii, facillime in eo perſpicimus ſermone, ad quem ſumus nati, &, ſi quid vel dilucide parum, vel breuius quam conueniat, vel contorte nimium, nec ſatis cum re propoſita coherens dictum fuerit, in eo ſermone expeditius annotabit quiſque, quem notiſſimum habebit. Hactenus Rodulphus. Ex quibus plane conuincitur, non modo ex aliena lingua noſtras verſiones eſſe probandas, ſed quanta quoque eius rei ſit vtilitas, luculentiſſime oſtenditur. Sed ad te reuertor Honoratiſſ. domine. Equidē munuſculū hoc longe īfra dignitatem tuam eſſe confiteor, qui pro tua ſapientia, & ante complures annos, & nunc ab illuſtriſſima noſtra regina Maria in conſilium aſcitus, in hoc munere longe honorificentiſſimo, ſummo cum honore, & in grauiſſimis huius regni negotiis feli-

citer adminiſtrandis, pari cum fide, & integritate, verſaris. Vt tamen iſtud qualecunque eſt Dominationi tuæ offerrem, audaciam mihi fecit, ſingularis ille animi tui candor, quo ſemper in ſtudioſos omnes, tum in me priuatim benigniſſime vſus, vt de tuo in me animo, ac propenſa volūtate feliciſſima quæque mihi promitterem, ac etiā optime ſperarem, effeciſti. Atque vt in his colligēdis haud omnino nullus fuit labor, ita certe multis, quæ ad ſuſcepti operis expolitionē pertinebāt, hoc tempore dificientibus, non vt volui, ſed vt potui, opuſculum hoc, & quaſi ſyluam vberioris operis futuri, in publicum emiſi: ampliaturus, ſi modo vita, ociumque literis dignum contigerint. Interim hunc meum qualemcunque laborem, ſi æquis lectoribus, maxime vero tuæ præſtātiæ, non ingratum fore intellexero, certe, & ſcriptionis huius abunde mihi magnum pretium cepiſſe videor, & hac veſtra facilitate, ad maiora in poſterū ſuſcipienda, animabor. Dominationem tuam deus. Opt. Max. quam diutiſſime ſeruet incolumem.

Eloquutio, quã φρασιν Græci dicunt, vnde & Eloquentiæ nomen ortum eſſe putant, omnium partiũ vt pulcherrima, ita quoque vtiliſſima, atque difficilima eſt, in qua oratoris vis illa diuina cernitur, quã cum Cicerone optimo doctore, in partitionibus, copioſe loquendi ſapientiam definio. Nam et ea profuſa & immenſa rerum omnium inuentioni varietatem, plenitudinemque addit: & certis dicẽndi luminibus, res in orationibus explicat, atque exornat: & flumen grauiſſimis, ſẽtẽtiis, et optimis verbis, propriis, aptę tranſlatis, ſonantibus, ad dicẽdi genus adducit. Nec ſolum ex flumine iſto eloquutionis eligere verba oportet, ſed etiam collocare. Vis enim & facultas orationis in ſimplicibus verbis, & coniunctis verſatur, quarum illa inuenienda ſunt, hæc collocanda. Eſt enim quidam ornatus, qui ex ſingulis verbis eſt: alius qui ex coniunctis conſtat. Eligere autem & ſuo quæque loco collocare, de ſententia Ciceronis, in oratore, & Fabij Quintiliani libro inſtitutionum oratorium octauo, nequaquam facile eſt. Sic M. Antonius dicere ſolebat diſertos ſe vidiſſe multos, eloquentem adhuc neminem. Et M. Tullius (vt ait Fabius) inuentionem quidem & diſpoſitionem prudentis hominis putauit, eloquentiam vero oratoris. Ratio enim inueniendi, & collocandi, communis omniũ eſſe poteſt, qui vel antiquitatis clariſſima monumenta in codicillos referunt, atque hiſtorias literis memoriæque mandant, vel, qui de aliqua re loquuntur: eloqui apte, diſtincte, ornateque dicere, admodum paucis conceſſum eſt. Sed quoniã bipartita nobis eloquutionis eſt preceptio, primum dicemus quas res omnis oratoria elocutio habere debet, que pars in ſermone Latino atque perſpicuo, & compoſitione, & dignitate poſita eſt: deinde quibus in dicendi generibus verſatur. Eloquutio igitur commoda & perfecta, tres res in ſe habere debet: Sermonem Latinum, & perſpicuum, compoſitionem, dignitatem.

oio
aitδ.

ria in
quutione
nt obser=
nda.

De Latino & perſpicuo ſermone.

DE his autem que in Eloquutione poſuimus, hec ſit prima cura, vt Latine & perſpicue ad rerum dignitatem atque naturam loquamur, & verba efferamus ea, que, (vt ait Cicero de oratore) nemo iure reprehendat. Latinus autem ſermo & preſpicuus ex Grammaticis diſcitur, qui orationem puram & ab omni vitio intermiſſam conſeruat, & facit vt vnumquodque pure, & aperte, & dilucide dici videatur. Conſtat autem Latinus ſermo vſitatis verbis, quæ in vſu quotidiani ſermonis verſantur, & proprijs, quæ eius rei ſunt, de qua loquetur. Nec vero proprietates ad nomen duntaxat, ſed multo etiam magis ad vim ſignificationis referri, ac poteſtatem oportet: nec auditu, ſed intellectu perpendi. Ita tranſlatio quoque, in qua fere maximus eſt Elocutionis vſus, verba non ſuis rebus accommodat. Sed tamen aliquando habet etiam in oratione inuſitatum aliquod verbum, aut poeticum, dignitatem, quibus, loco poſitis (vt Ciceronis verbis vtar) grandior, atque antiquior oratio ſepe, videri ſolet. Poetas enim omnino quaſi alia quadam lĩgua loqui, nemo eſt qui ignoret. Vitia denique in ſermone, quo minus is Latinus ſit, duo enumerantur, Barbariſmus, & Solœciſmus, quorũ ille, cum verbum aliquod vitioſe effertur, hic, cum verbis pluribus conſequens verbum ſuperiori non accomodatur, committi ſolet.

Barbariſmus.

Solœciſmus.

A briefe note of Eloquution the thirde parte of Rhethorike.

Eloquution which the Greekes call Phraſe, wherof alſo the name of Eloquence doth ryſe: as of all partes it is the goodlieſt, ſo is it alſo yͤ profitableſt & hardeſt, in whiche is ſeen that diuine might and vertue of an oratour, which as Cicero in his oratorie partitions defineth, is nothing els but wiſedom ſpeaking eloquently. For vnto the maruaylous great inuētiō of al thinges, both it addeth fulnes and varietie: it ſetteth out & garniſheth with certaine lightes of endighting the thinges that be ſpokē of, and alſo with very graue ſentences, choyſe wordes, proper, aptly tranſlated and wel ſoūding, it bringeth that great floud of eloquence, vnto a certain kynd of ſtile. And out of this great ſtreame of Eloquution, not onely muſt we chooſe apt & mete woordes, but alſo take hede of placyng and ſetting them in order. For the might & power of Eloquutiō, conſiſteth in wordes, conſidered by thēſelues, & when thei be ioyned together.

loquentia
Distincte
multa
dentia

Apt wordes by ſearchyng muſt be foũd out, and after by diligence, cõueniently coupled. For there is a garniſhyng, euẽ when they bee pure and fine by themſelues, and an other when thei be ioyned together. To choſe them out fynely, and handſomely to beſtowe them in their places, after the minde of Cicero and Quintilian, is no eaſye thing. So Marcus Antonius was wont to ſaye, that he had knowen many well ſpoken men, but none eloquent. Tully & Quintilian thought that inuention and diſpoſition, wer the partes of a witty and prudent man: but eloquence of an oratour. For how to fynde out matter and ſet it in order, may be common to al mẽ, whiche either make abridgementes of the excellent workes of auncient wryters, and put hiſtories in remembrance, or that ſpeake of any matter thẽſelues: but to vtter the minde aptly, diſtinctly, and ornatelye, is a gift geuen to verye few. And becauſe we haue diuided Eloquutiõ into two partes, that is, wordes ſimple, or conſidered by themſelfes, and

Senten
Anto

In
Eloq

compound, or ioyned together in ſpeach, according to this we ſay, that euery eloquent oratiō muſt haue in it .iii. pointes euidence, which belongeth to the fyrſte part of eloquution, compoſition, & dignitie, which belongeth to the other.

Of Euidence and plaines.

Of theſe thinges that we put in eloquutiō, let this be yͤ firſt care, to ſpeake euidently after the dignitie and nature of the matter: & to vtter ſuche wordes, whiche as Cicero ſayth in his oratour, no man may iuſtly reprehēded. The plain & euident ſpeache is learned of Grammarians, and it kepeth the oratiō pure, and without al fault: and maketh that euery thyng may ſeme to be ſpokē, purely, apertly, & clerely. Euery ſpeach ſtādeth by vſual wordes, that be in vſe of daily talke, and proper wordes that belong to the thing, of whiche we ſhall ſpeake. Neither bee properties to be referred only to the name of the thyng, but much more to the ſtrength & power of the ſignification: and muſt be conſidered not by hearing, but by vnderſtandyng.

Coq pm fi=
nis prt=
afro pri=
./

dig. So tranſlatiõ in the which cõmõly is the greateſt vſe of eloquution, applieth woordes, not to the ſelfe proper thynges. But yet an vnuſed woorde, or poeticall, hath alſo ſometyme in the oration his dignitie & being put in place, (as Cicero ſayth) oftẽ times may ſeme greater, & of more antiquitie. For that Poetes doe ſpeake in maner as it were in an other tongue, it is right ſone perceiued. Finally two fautes are committed in euery language, wherby it is not pure, Barbariſme and Solecisme. Of the which that one is committed, when any worde is fautily ſpoken or written, that other, whẽ in many wordes ioyned together, the woorde that foloweth is not well applied to that that goeth before.

De vitiis orationis.

Omnis oratio bona & diſerta, tres habere debet præcipuas virtutes. Vt ſit pura, dilucida, & ornata. His totidem opponuntur vitia. Barbarum, obſcurum, inornatum. Horum trium vitioſorum generum certa quædam ſpecies ſunt collec-

Quo
oratio
eqnd.
deſer
virtu
tre

ta, quarum exempla ſubijciemus.

De Barbaro.

Barbarum vitium eſt, quando Barbaries quedam in orationem inducitur. Eius tres ſunt ſpecies.

arbari
imi ſio

Barbariſmus.
Barbaralexis.
Solœciſmus.

Barbariſmus primum Eloquutionis vitium, eſt error in Orthographia, & proſodia.

In Orthographia peccatur, quando in dictione aliqua, litera, vel Syllaba, adijcitur detrahitur, immutatur, aut tranſponitur. Exemplum, cum de figuris Grammaticis agemus, poſt oſtendetur.

Error in proſodia eſt, cum contra rectã vocum pronuntiationem, eam ſyllabam que erat eleuãda deprimimus, vel contra, quæ deprimenda erat, eleuamus. Id ne fiat, diligenter a Grammaticis eſt proſpectum: qui vnicuique ſyllabæ ſuum tonũ quo vel eleuatur, vel deprimitur, vel circumflectitur aſſignarunt: primum acutum, ſecundum grauem, tertium circumflexum appellantes.

Barbaralexis eſt, quum barbara, & peregrinæ linguæ vox Romano ſermone inſeritur.

Solœciſmus. Hoc vitiũ ad figuras conſtructionis pertinet, & antea in initio eſt definitum.

Barbaro opponitur Latinitas, quæ cõſtat regulis, authoritate, & conſuetudine. Latine loqui lex nõ eſt, ſed obſeruatio quedam excellentium virorũ, cuius iudicium pro ratione ſtat.

Faultes of an Oration.

Euery good and eloquent oratiõ muſt haue three principall vertues: that it be pure, playn, and garniſhed. To theſe are there as many contrary vices. Barbarous, dark, and vngarniſhed. Of which three generall vices, there bee gathered certayne kyndes, whereof exaumples ſhall folow.

Of Barbarous.

Barbarous is a fault, when a certein vnpurenes is brought into the ſpeche, and it hath three kindes.

- *Barbariſme.*
- *Barbaralexis,*
- *Soleciſme.*

Barbariſme the fyrſte fault of Eloquution, is an errour in true wrytyng, and true accenting.

We miſſe in true writing, when in any word a letter or ſillable is put too, taken away, chaunged, or tranſpoſed.

Examples we will ſhewe afterwardes whē we ſpeake of yͤ figures of Grāmer.

The fault in accenting is, when contrarye to the ryght pronunciation of woordes, we put downe that ſyllable which ſhould be lift vp: or contrary lift vp, which ſhould be put down. And that we ſhould not ſo do, the Grammarians haue made good prouiſion, which to euery ſyllable haue aſſigned their accēt, wherby it is eyther lift vp, put downe, or ſtrayned: calling the firſt an accente acute, the ſeconde graue, the thyrde circumflecte.

Barbaralexis, when a rude worde or of a ſtraunge tong is brought into the Romain tonge. In the Engliſh ſpeache there be ſo many, that ſome thinke we ſpeake litle Engliſh or none at al.

Soleciſme, this fault pertayneth to yͤ figures of conſtruccion and is defined afore in the begynnyng.

Contrary to barbarous is pure latin, which ſtandeth by rule, authoritie, & cuſtome. For to ſpeake latin is no lawe, but an obſeruacion of excellent menne,

Whoſe iudgement ſtandeth for reaſon.

De obſcuro.

Obſcurum eſt cum vel verborum, vel ſtructuræ vitio, obſcuritas quædem inducitur. Eius ſpecies ſunt.

obſcuri
defini

Improprietas, Cum dictio minimæ propriæ ſignificationis, orationi ceu nubes, inducitur. Terentius. Nam quod tu ſperas propulſabo facile, ſperas, pro times, dixit.

obſcurit

Ambiguitas verbi, aut orationis, vt: Aio te Eacida Romanos vincere poſſe. Hic vitio compoſitionis in ambiguo poſita ſententia. Nam vtri victoria promittatur incertum.

Hyperbaton, Perplexa, & impedita conſtructio vel iuſto longior, Qualis plerunque fit ab ineptis affectatoribus Periodorum.

Eclipſis, Quũ neceſſaria dictio ſententiæ deeſt, ita vt perfectum ſenſum non referat. Vt in epiſtolis ad Atticum permulta ſunt.

Brachylogia, Quũ de re graui nimis breuiter & anguſte loquimur, quæ & longiorẽ, & aptiorem requirebat ſermonem Eſt & orationis virtus, quũ plura paucis complectimur.

Atque hæ ſũt ferme ſpecies obſcuritatis, cui opponitur ſecũda virtus orationis, perſpicuitas, cõſtãs

proprietate, ſenſu, & compoſitione. Vt docet Fabius in octauo libro. Cap. ij.

Of obſcuritie.

Obſcuritie is, when through the fault of wordes, or of ſettyng them together, a certayn darkenes is brought in, and hath theſe kyndes.

Impropertie, whē a worde is brought into the talke hauing nothyng at al his owne proper ſignification: as when we ſay, you ſhall haue ſixe ſtripes whiche you long for: when thei long for thē not one whit.

Ambiguitie, is of one word or of moe, as, I ſay the Eacida the Romains may ouercome. Here through the faulte of compoſitiō, it is in doubt to whom the victorie is promiſed.

An intricate conſtruction, or lenger than ſhould bee. Suche as oftentymes happeth to them that fondly labour to tell a good rounde tale.

Eclipſis is, when there lacketh a neceſſary word in the ſētence, ſo that it is not ful and perfecte. Many of theſe are in Ciceros Epiſtles written to Atticus

When

Brachylogia, when of a graue matter we ſpeake too briefly, and that it required a larger, & more mete treatiſe. It is alſo a vertue in ſpeache, when we comprehend many thynges in fewe wordes.

Contrary to obſcuritie, is playneſſe, ſtandyng in proprietie, ſenſe, and compoſition, as Fabius dooeth ſhewe in hys eyght booke.

De Inornato.

INornatum eſt quum vel ordo, vel dignitas verbis deeſt. Species ſunt hæ.

Pleonaſmus, Hoc eſt, adiectio verbi ſuperuacui ad plenam ſignificationem. Vt ſic ore loquuta eſt. Nonnunquam tamen aſſeuerationis gratia adhibetur. Vt apud Terẽt. Hiſce oculis egomet vidi, ne nega.

Perittologia, verborũ adiectio ſuperuacua, ſine vlla vi rerum . Eſt autem Pleonaſmo vitium affine, niſi quod hæc in ſenſu, Pleonaſmus in verbis ſpectatur. Seneca. Habet inquit, hoc Montanus vitium. Sententias ſuas repetendo corrumpit, dum non eſt contentus vnam rem ſemel bene dicere efficit ne bene dixerit.

ταυτολογια *Inutilis eiuſdẽ verbi, aut cõſtructionis iteratio, cũ quid magno faſtidio ſepius*

quod

ingeminatur, id quod inexercitatis fere accidit, vt eandem ſemper cantilenam canant.

Periergia, Quum in re tenui multum verborum, & ſuperuacaneā operam conſumimus, ac nimium immoramur. Id quod copiam male affectantibus accidit. Fabius ſuperuacuam operoſitatem vocat. Huic opponitur expolitio, quæ iam virtus eſt, quum videlicet verſamur ſepe diuerſis modis eadem, & in vna re, atque in eadem ſententia diutius commeramur.

Macrologia, quum aut tota oratio, aut aliqua ſententia fit iuſto longior, vt audientem fatiget. Alii orationem eſſe dicunt, res non neceſſarias complectentem. Fabius hoc exemplum e Liuio ponit, libro octauo. Legati nō impetrata pace retro domum vnde venerant, reuerterunt. Terētius. Mea eſt ſic ratio, & ſic animum induco meum. Sunt qui Macrologiam orationem eſſe velint nimis cultam, aut longa deſcriptione productam ſententiam. Mihi non abſimile vitium eſſe periergiæ videtur. Huic vicina Periphraſis, virtus habetur.

ταϖεινωσισ, Cum rei magnitudo, vel dignitas, verbi humilitate deprimitur.

μειωσισ Cognatum ſuperiori vitio, niſi quod pluribus verbis fit, vbi de re magna, & ar dua iuſto tenuior, & ſimplicior oratio, quam res ea ferat.

Βομφιολογια Mioſi contraria, quum res tenues ac leuiculæ, quadam efferuntur nimis tumida, & magnifica oratione. Qualem comici pro decoro perſonæ militibus glorioſis, & paraſitis tribuunt.

Aſiatiſmus, hoc eſt Aſianum genus orationis, immodicum, ac redundans verbis et figuris, ſed rebus inane.

Αισχρολογια Quum vitio compoſitionis inuerecunda eſt oratio.

Cacemphaton, id eſt abſurditas, vel abſonum quum duriter & deformiter inter ſe coherent literæ vel ſyllabæ. Vt, iuuat ire & dorica caſtra. Et ceca caligine ſoles. Tale eſt, O tite, tute tati. Fabius Cacephaton eſſe ait, cum aut mala conſuetudine in obſcœnum intellectum eſt ſermo detortus, aut iunctura deformiter ſonat.

Κακοζηλια. Hoc eſt praua & peruerſa affectatio, vt ſi quis eam orationem affectet, cui non ſit par. Breuiter quoties ingenium iuditio caret, & ſpecie boni fallitur. Vt recte quidam Cacozeliam eſſe dixerunt, per affectationem decoris corruptam ſententiam, quum eo ipſo dedecoretur oratio,quo illam voluit autor ornare. Hec ſit aut nimio tumore,aut nimio cultu.

αισχηματον Quũ oratio omni ornatu verborũ,et figurarum caret,vel contra,cum eſt inepte figurata.Nam in vitium ducit culpe fuga ſi caret arte.

ὁμοιδλογία Vbi nihil eſt in oratione varietatis, aut ſuauitatis . hoc eſt, quum eſt vniformis,et vbique ſui ſimilis oratio,& que nulla varietate leuet tædium.Eſtque hoc vitium,& ſuperiori finitimum,& ſequenti contrarium.

Ποικιλογια Vbi nihil eſt ĩ oratione rectũ, aut propriũ,ſed omnia ĩmodice figurata,et nimis picturata Qualis eſt ferme ſermo Apulaianus.

σωξαισμοσ Commiſtio inepta ſermonis ẽ variis linguis & idiomatibus conſuta.

Item,ſi quis poeticas figuras orationi ſolutæ admiſciat.

ἄξιθμον Tractum genus dicendi, & oratio prorſus carens numeris, & compoſitione tolerabili.

κακοσυνθετον Incõpoſitum,ſeu male collocatum,hoc eſt, vbi verba male congeruntur,penisque coherent , alioqui bona ſi in loco ponerentur,vel Cacoſyntheton eſt indecẽs ſtructura verborum,et compoſitio vitioſa.

ἀνοικονομητον Male diſpoſitum, & indiſtinctum, affine ſuperiori vitium, quum nulla eſt in oratione œconomia, ſed omnia confuſa ſurſum deorſumque miſcentur. Atque hæc ſunt breuiter deſcripta orationis vitia.

Of vngarniſhed.

Vngarniſhed is, when eyther there lacketh order, or beautifying in the wordes. The kindes be theſe.

Pleonaſmus, the putting too of a ſuperfluous worde, to a ful ſignificacion: as, So ſhe ſpake with her mouth. Somtyme it is vſed for aſſeueracion, as, I ſawe it with theſe eyes of myne: denye it not.

Perittologia, a ſuperfluous addyng of woordes, without any pythe of matter. It is like faulte to Pleonaſmus, ſaue that the one ſtandeth in ſenſe, the other is ſeen in wordes. Seneca. Montanus hath this fault, that he marreth all by to much repetyng of ſentences, & while he is not content to haue ſpoken a thing once, he maketh all nought.

Tautologia, an vnprofitable rehearſall of all one woorde, or conſtruccion when with great yrckſomnes we double the matter, whiche commonly they are wont to doe that bee not exerciſed, but therefore ſing all one ſong.

Periergia, when in a ſmall matter we ſpend many wordes, & labour much in vain, and tarry to long in it. Which thing happeth to them yͤ lewdly ſeke for copie. Fabius calleth it, vayne curioſitie. Contrary to this, is Expolicion, which is a vertue, whē in dede we ſtād in one thing and ſentence, turnyng the ſame diuers waies.

Macrologia, when eyther the whole oration, or ſome ſentence thereof, is lenger then it ſhould be, and weryeth the hearer. Fabius taketh this example out of Liuie, in the eyght booke. The Legates (peace not beyng obtayned) did returne home agayne from whence thei came. Terence. This is my reaſon, and thus I thinke in my minde. There bee that call it Macrologia, when the oration is to trimme, & ſet out at lēgth with ſome godly deſcriptiō. Me thinks it is much like Periergia. Periphraſis, which draweth nye to this, is counted a vertue.

Tapinoſis, when a weightie & high matter is brought downe by baſenes of a worde: as if you would ſay to a king, And it pleaſe your Maſterſhip.

Bomphiologia, contrary to *Mioſis*, is when lighte and tryfling matters, are ſet out with gaye and blaſing wordes. Suche as in Commedies are wont to be ſpoken, of crakyng ſouldiers, & ſmell feaſtes.

Aſiatiſmus, a kynde of endighting vſed of the Aſians, full of figures, and wordes, lackyng matter.

Aiſchrologia, when through the fault of ioynyng wordes together, ſome vncleanly meaning may be gathered.

Cacemphaton, when letters & ſyllables hang euil fauouredly together: as if there be to many of this letter, r, or of t, which cauſeth a roughnes, or ſtammering.

Cacozelia, a peuiſhe deſyre to folowe ſuche a kynde of wrytyng as thou arte not mete for: defacyng the thyng

Which thou wouldeſt fayneſt beautifie.

Aſchematon, whē in the oratiō there is no varietie, nor pleaſauntnes, but it is all alike, and by no varietie taketh away tediouſnes, a fault lyke to that ẏ goeth before, and contrary to thys that foloweth.

Ποικιλογια When in the oratiō ther is nothing rightly and properly ſpokē, but all is to muche befigured and begayed. Such is the writing of Apuleius

Σωραισμὸσ. A fooliſhe mingling together of wordes out of diuers languages. Alſo if a man in proſe would vſe figures poeticall.

ἄριθμον A kind of endighting drawē out a long, vtterlye voyde of all ſwete and rounde compoſicion.

Cacoſyntheton, when the wordes be euil heaped together, and be worſe ioyned: beyng good if thei wer ſet in place.

ἀνοικονομκτὸν A faulte ſomewhat lyke the other: when there is no good diſpoſicion of the woordes, but all are confuſed vp and down, and ſet without order.

De figuris Grammaticis Orthographicis.

Apud Grammaticos, figurarum duo ſunt genera: alterum ſingulorũ verborũ, alterũ conſtructorum. Priores figuræ a Grecis μεταπλασμοι nominantur, quia verba, tranſformant. In proſa, his vti non licet, ſi barbariſmi reprehenſionem volumus effugere. A poetis metre cauſa vſurpantur. In oratione ſoluta nihil impedit quo minus verba, ac ſyllabas integre pronunciemus, & ſcribamus: quod quia verſibus nõ fit, orthographicæ etiam vocantur, quaſi orthographiam vitiantes. Et ſi autem Latinis, ſed Grecis maxime in componendis verſibus celebrantur, tamen noſtris quoque poetis non ſunt infrequentes ſi quis eorum poemata cũ ratione perlegerit. Sed nunc ad figuras.

De figuris orthographicis.

Figura Orthographica eſt, cum a vulgari ratione ſcribendi, aut loquendi, metri cauſa deflectimus. Eius ſpecies ſunt.

Proſtheſis. Cum dictionis initio, litera, ſyllabaue additur, vt. Virg. Oſcula libauit gnatæ dehinc talia fatur. gnatæ pro natæ. Terentius. Pol hoc ſi ſciſſem: nũquam huc tetuliſſem pedem, pro tuliſſem.

Epentheſis cum medio.

Iuuenal. Rara auis in terris nigroque ſimillima cigno.pro,ſimilima. Virgil. Romanus Graiusque & Barbarus induperator.pro,imperator.

Paragoge, cum aliquid fini additur.

Perſius. At pulchrum eſt digito monſtrari, & dicier hic eſt.pro dici.

His totidem contraria ſunt,
vbi aliquid deeſt.

Aphereſis. Cum principio dictionis aliquid adimitur. Virgil. Dabit ille ruinas,

Arboribus, ſtragemque ſatis: ruet omnia late ruet, pro eruet. Horat. Et cetera ludicra pono, pro depono.

Sincope, cum aliquid in medio deeſt. Virgil. Suſtulit, exutas vinclis ad ſydera palmas.pro vinculis, Idem. Cingite fronde comas, & pocula porgite dextris.pro, porrigite.

Apocope, Cum a fine aliquid adimitur. Ouid. Adfuit & certis tempora vinctus Hymen pro Hymeneus.

Metatheſis, tranſpoſitio quædam literarum. Virg. Nam tibi timbre caput Euandrius abſtulit enſis.pro timber.

Antiſthecon. Literæ pro litera poſitio. Virgilius Olli ſubridens hominum ſator atque deorum. Olli, pro, illi.

Σχηματα Προσωδικα.

Sequuntur ſchemata proſodica, que in verſuum dimenſione adhiberi ſolent.

Diæreſis, vnius ſyllabæ, hoc eſt, diphthongi in duas ſyllabas diductio. Virg. Diues equum, diues, pictai veſtis & auri.

Synereſis. Duarum ſyllabarum in vnam cõprehenſio. Ouid. Notus amor Phædra, nota eſt iniuria Theſei. Vbi.E.i.ſonandum tanquam.i.

Hæ due figuræ in verſuum ſcantione adhiberi ſolent.

Diaſtole, Syllabæ breuis, aut ancipitis productio. Virg. Exercet Diana choros. Diana prima producta dixit, quum ſit alioqui breuis.

Syſtole, Cum longam ſyllabam corripimus. Virg. Connubio iungam ſtabili propriamque dicabo. Hic.nu.corripitur, quum tamen ſit longa. Et hæ due figuræ ad ſyllabarum quantitatem pertinent.

THe like vnto theſe figures gentel reader, vndoubtedly be foũd in oure Poetes, where for the Metre ſake, they oftentymes bee fayne, to adde, to chaunge, to dyminyſhe Letters, and Syllables,

In this verſe, where is that falſe cruel tirant Nerown.

frō the true writyng and reading of the woorde: as Chaucer ſometyme calleth hym Nerown, whoſe name in dede is Nero: and that to make the Meter agree with the ſtaffe that went before, & ſo addeth a ſyllable in the latter end of the woorde, as dooe the Latines, whan they ſaye *Dicier for dici*. And as here is added ſomewhat to the ende: ſo in thys verſe, In wintars iuſte returne whan Boreas gan his raygne: is taken awaye a ſyllable from the begynnyng, (gan) beyng put for began: but ſo yf he ſhould haue ſayde, than had the verſe been to long by a ſyllable, although in deede the worde ſhoulde ſo haue been truelye written. Nowe becauſe I am not well ſeen in Engliſhe Meters my ſelf, therfore I coulde not, I confeſſe, wel exemplifye in Engliſhe all theſe foreſayde figures in Latin. Virgil ſayde well. *Non omnia poſſumus omnes.* Whoſo can do it, is worthy prayſe, and worthy more praiſe yf he wyll doe it. But to ſay ſomewhat of theſe figures: whoſoeuer thynketh them lyghtly to be paſſed ouer, iudgeth ouer lightly. For truly it is not inough in expoũding Latin Poetes, to ſay, here is a figure: except he tell him alſo it is a faulte. But becauſe of the Metre, in ſtede of fault it is called a figure. And the like is not to be vſed in proſe, whan there is no neceſſitie why we ſhoulde not bothe write out the worde at lẽgth and alſo pronounce it as it is wrytten. Who will ſaye, and ſay truely, *porge dextram*, for, *porrige dexteram*: and yet ſo ſayeth Virgill before alleged, in the figure *Sincope*. And ſo of the reſte. Thus muche I thinke ſufficiẽt to haue noted touching this matter.

De figuris conſtructionis.

Figurarum Grammaticarum partem alteram in verbis coniunctis poſitam eſſe diximus, quæ ſyntaxis Grecis dicitur, Ea eſt ratio coniungendorum verborum, ſecũdum artis regulas, vt perfecta inde conficiatur oratio. De eo, Grammatici plurima dederunt precepta. Aduerſus quæ, vitium qui committit, in Solœciſmum incidit. Verum quia non temere, ſed certis de cauſis, eximij authores, a regulis illis declinant, pro

vitio figura eſt appellata.

Figura conſtructionis quid.

Eſt itaque figura Conſtructionis, cum a communi ratione loquendi, breuitatis, aut alicuius commoditatis gratia, non nihil deflectimus. Eius ſpecies ſunt.

Eclypſis, cum ad legitimam conſtructionem, dictio neceſſaria deeſt, quæ tamen vel conſuetudine authorum ſubaudiri ſolet, vel quia ex ceteris verbis precedentibus eſt certa, vt.

Templū.	Poſt quam ventum eſt ad Pauli.
Via.	Cur non recta introÿſti.
Litteræ.	Datæ primo Ianuarij.
Tentoriū.	Tendebat in valle.
Febris.	Laborat morbo quartane.
Seruis.	Nemini bonus eſt preterquam ſuis.
Tempore.	Ex eo non ceſſauit inſidias ſtruere fratri.
Homines	Sunt qui te curſu antevortant.
dictū eſt.	De his ſatis.

In his omnibus verba in margine poſita ſunt intelligenda.

Apoſiopeſis, cum aliquid ſermonis integritati deeſt, vel affectu aliquo, vel trāſitꝰ cauſa ad aliud. Affectu ſic. Sepius te huius errati admonui verū niſi caues. Hic per irā abſcinditur ſententia.

Noui quando,& quo in loco,tu . Hic pudore impeditur ſermo.Trāſitu ſic.Quos ego.Sed motos preſtat componere fluctus.

Zeugma eſt,quum in ſimilibus clauſulis commune aliquid in vna poſitum,in aliis non mutatum,deſideratur,Fitque multis modis.

Quod detrahitur,aut ipſum eſt verbum,aut aliquid quod verbum vel precedit,vel ſequitur.Et verbum quidem ſic.

Non locus virum honeſtat,ſed vir locum.In ſecunda clauſula omittitur(honeſtat.)

Quod verbum precedit ſic.

Probus non ſolum preſentes amicos colit,ſed etiam abſentes amicos obſeruat, Iterum ſupplendū (Probus.)

Quod verbum ſequitur ſic.

Vt probus abſentes amicos tuetur,ita improbus deſtituit.Subaudi amicos.

Variatur Zeugma & a loco vbi illud commune ponitur.Nam ſi in priore clauſula ſit,vocatur Prozeugma.Si in media,Meſozeugma.Si in vltima,vocatur Hypozeugma.Hoc modo.

Vicit pudorem libido,timorem audacia, rationem amentia.

Forma & etate defloreſcit,& morbo.

Forma,morbo,dolore , atque ætate defloreſcit.

Diazeugma, cum vnaquaque clauſula ſuum habet verbum, ſic, Auaritia corpus lędit, animū corrumpit.

Prolepſis, quum generale præcedens, diuiditur in partes, in quibus ſubauditur coniunctio, vel copulatiua, vel diſcretiua. Vt, Aquilæ volant, hæc ab oriente, illa ab occidente, pro, & hec volat ab oriente, et illa ab occidente. Cepere captiuos, partim integros, partim ſaucios: pro, & partim cepere integros, & partim cepere ſaucios. Mire faciunt he duæ figure ad breuitatem, tum loquendo, tum ſcribendo.

Appoſitio, duorū aut plurium ſubſtātiuorum ad eandem rem ſpectantium, quorum alterum declarat alterum, immediate facta coniunctio vt Fluuius Tameſis in mare influit.

Appoſition is an immediate ioyning together of two nownes ſubſtantiues or moe, the one declaring the other. As, The floude Temmes floweth into the Sea.

Diuerſum ab his genus eſt, quod exceſſu conſtat. Pleonaſmus generatim appellari ſolet. Accidit autem cum vna plures ve dictiones ad legitimā conſtructionem non neceſſariæ, in oratione redundant, ſic.

Meis egomet oculis vidi.

Sic ore loquutus eſt.

Vbinam gentium illum inueniam neſcio.

Huc ſpectat Epanalepſis, qua, poſt aliquam multa interpoſita reſumimus quod in principio collocauimus, cum alioqui ſine eo, conſtructio ſuos numeros haberet. Reſumimus autem, vel verbis eiſdem, vel diuerſis, aut poteſtate paribus, vel magis generalibus. Eiſdem ſic. Caue exiſtimes Brute (quanquam non eſt neceſſe illud ad te ſcribere) caue putes probitate, conſtantia, cura Reip, quicquam illi eſſe ſimile. Poteſtate paribus ſic. Confirmato illo, de quo, ſi verum dicit Philoſophus, dubitare non poſſumus: hoc inquam ſtabilito, & fixo illud excutiendum, quid ſit dolore carere. Magis generalibus ſic. Verum animum vincere, irracundiam cohibere, victoriam temperare: Hæc qui faciat, non ego eum ſummis viris comparo, ſed ſimilimum deo iudico.

Reſtant configurationes, quæ non verborum vt ſuperiores, ſed ordinis Grammatici, quaſi perturbationem habent, eumque ὑπερβαίνουσι *hoc eſt, tranſeunt. Quo ſit, vt apud Grecos generale nomen & tanquã caput ad quod ipſæ referuntur, habeant Hyperbaton: quia ordo legitimus dictionũ, clauſularumue immutatur. Eius ſpecies ſũt hæ.*

Anaſ

Anaſtrophe, verborum ordo præpoſterus. Vt
Mare fluit inſulam omnem circum.
Diu cum pugnatum eſſet.

Hiſterologia, cum prepoſitio nō caſui cui ſeruit, ſed verbo, quaſi cum eo compoſitum ſit, iungitur. Vt Tyriam qui adueneris vrbem. Et, atque rotis ſummas leuibus, perlabitur vndas.

Hyſteron proteron, hoc differt a precedenti, quod illic, vocabulorum & earum tractationis, hic autem rerum ipſarum eſt tranſpoſitio. Cum videlicet, quod ſecundo loco fit, priorem in orationis ordine locum poſſidet. Virg.

Poſtera Phœbea luſtrabat lampade terras.
Humentemque aurora polo dimouerat vmbram.

Tmeſis. Cum compoſita voce diuiſa, dictio aliqua eius partibus interponitur. Terentius. Qæu meo cunque animo libitum eſt facere, feci. Cicero: Quam rem procul inquit dubio dixiſſet.

Interpoſito, Senſus quiſpiam ſermonis, antequam abſoluatur interiectus: qui quanquam eius viribus aliquid confert, tamen ſublatus legitimum ſermonem relinquit. Horat. Cetera de genere hoc (adeo ſunt multa) loquacem delaſſare valent Fabium.

Of Grammatical figures we ſayde

the other to be put in wordes, whā they are ioyned together, which in Greke is called conſtruction. That is, a maner and way to ſet them together after the rules of the Arte, that of them maye be made a perfecte and full oration. Of whiche the Grammarians haue geuen many preceptes. The faulte thereof in a generall woorde is called *Incongruite.* But becauſe this is openlye vſed of excellēt authours, not at al aduētures, but for certayn cauſes, in ſtede of fault it is called a figure.

Of the figure of Conſtruction.

So then the figure of Conſtruction is, when we ſomewhat turne away frō the common and vulgare maner of ſpeaking, becauſe of briefnes or ſome cōmoditie. The kindes be theſe.

Eclypſis, when to the iuſte Conſtruction a neceſſarye woorde lacketh, whiche yet is wont to be vnderſtande eyther by the cuſtome of authours, or becauſe it is certayne by other wordes that go before: as.

Churche.	After we wer come to Paules.
Waye.	Why went you not ſtraighte in?
Letters.	Dated the fyrſt of January.
His tent.	He pitched in the valley.
Feuer.	He is ſicke of a quartane.
Frēdes or ſeruātes.	He is good to none but to his owne.
Tyme.	Since that, he ceaſed not to lye in waite for his brother.
Menne.	There be that wyll ouerrunne you.
Is ſpoken.	Inough of this

In all whiche muſt be vnderſtand the wordes put in the margent.

Apoſiopeſis is, when any thing lacketh to the perfectnes of ſpeache, eyther for ſome affection, or for paſſing to an other thing, yͭ ſtandeth vs more vpō.

For affection thus. Often haue I warned thee of this faulte, but except thou beware. Here the ſentence is cut of for anger.

I know whan, and in what place thou, here is a ſtoppe, through ſhame. And thou alſo, if thou remember. But I ſay no more. Here for paſſing to an other matter, we breake of the tale.

Zeugma is, when in like clauſes, ſome

cōmon

common woorde or thyng, putte in one clawſe, and not chaunged in the other, is yet left out, and vnderſtand, and that many wayes.

That that is taken away, eyther is yͤ verbe it ſelfe, or ſomewhat that goeth before the verbe, or ſomewhat that foloweth. The verbe thus.

Not the place honeſteth the manne, but the manne the place. In the ſeconde clawſe is left out (honeſteth.) That goeth before the verbe thus.

A good mā loueth not only his frēdes preſente, but maketh muche alſo of hys frendes abſent. Here muſt be ſupplyed this worde (good man.) That foloweth the verbe thus.

As a good man defendeth frendes abſent, ſo an euill man forſaketh: vnderſtande (frendes.)

Zeugma is varyed alſo by the place, where that common woorde is putte.

For if it be ſet in the foreclawſe, it is called. Prozeugma. If in the myddle, Meſozeugma. In the laſt. Hipozeugma in this wyſe.

Lechery ouercame chaſtitie, boldnes, feare, madnes, reaſon.

Beauty, by age decayeth, & by ſicknes.

Beautie by ſickenes, by ſorowe, or by age decayeth.

Diazeugma, when of thoſe thinges of which we ſpeake, either both, or ech one of them is cōcluded, with their certain verbe, thus: The people of Rome deſtroyed Numāce, ouerthrew Carthage, caſt down Corinthe, and raced Fregels. Alſo, couetouſnes hurteth the bodye, & corrupteth the mind.

Prolepſis, when the generall worde going before, is diuided into partes. where muſt be vnderſtande a coniunction copulatiue, as.

Aegles flee, one frō the Eaſt, another from the weſt: for, & the one flieth from the Eaſt, and the other from the weſt.

Thei toke priſoners, partly hole, partly wounded: for, and partlye they tooke hole, and partlye they tooke wounded. Merueylouſlye ſerue theſe figures to breuitie both in ſpeakyng and wrytyng.

Contrary to theſe, is that kynd that

ſtandeth in exceſſe, called generallye, Pleonaſmos, That happeth, whan one, or many wordes, not neceſſarye to the iuſt and lawfull conſtruccion, dooe abounde thus.

I ſaw it with myne eyes.
He ſpake it with his mouth.
I wote not in yͤ world wher to fynd hī.

Epanalepſis, whē after ſome thinges put betwene, we repete agayne that we ſet in the beginning, the conſtrucciō neuertheleſſe beyng perfecte without it. And we repete it again either with the ſame wordes, or other yͤ be of like value or els more general. With the ſame thus

Thinke not *Brutus*, how be it I haue no nede to write theſe thiges vnto the, that thou knoweſt wel ynough I think not, I ſay, any man like vnto him, in vertue, conſtaunce and diligence. With other wordes that be of like value thus.

This thing confyrmed, of whiche if the Philoſophers ſaye true, we cannot doubt, when in death there is no ſuche vtter vndoing, that not yͤ leſt ſuſpiciō of ſenſe maye remayne: this then I ſaye wel aſſured, we muſt diſcuſſe this, what it is to lack ſorow. wͭ more general thus

But to ouercome thy mynde, to reſtrayne thyne anger, to temper the victorie. Him that doth theſe thynges, I doe not compare to the nobleſt menne; but iudge moſt like vnto god.

De Hyperbato.

Nowe remayne thoſe figures, which trouble the Grammaticall order: & therfore as to yͤ chiefe are vnder this Greke worde, Hyperbaton, which is as muche to ſaye, of woordes and conſtruction a troubled order. His kindes be theſe.

Anaſtrophe, a prepoſterous orderyng or ſetting of woordes, as: The ſea floweth all Englande about. Long when they had fought.

Hyſterologia when the prepoſicion is not put vnto the nowne whereunto it ſerueth, but to the verbe, as though it were compound with it, thus.

He ſlydby with his wheles the vppermoſt of the water: wher by is ioined to the verbe that properly belonges to the nowne, thus: He ſlydde with hys wheles by the ouer part of the water.

Hyſteron proteron differs from the figure before, because there is but tranſpoſiciō of the wordes: & here is a tranſpoſicion of thinges: that is, when that in the order of ſpeaking is ſet in yͤ fyrſt place, that was not firſte done, but ſecond. Virgil. Phebus lyghtned the earth with his goldē Lampe, and draue away the moyſt ſhadow from the Pole.

Here is ſet in the ſeconde place, that whiche was fyrſte done. For night was driuen awaye before the Sunne gaue lyght vpon the earth.

Tmeſis is, whē a compoſid word beyng diuided, ſome other word is put betwene yͤ partes, thus. What thinges ſoeuer pleaſed him to do, he did. Here (thinges) diuideth this one word, whatſoeuer

Interpoſitio, a ſenſe caſt betwixte the ſpeache, before the talke be al ended: which though it geue ſome ſtrength, yet whē it is takē away, it leaueth the ſentence perfect inough. Other that be of this ſort (thei be ſo many) are able to wery babling Fabius.

Antonomaſia, quum pro nomine proprio cognomen quoddam extraneum ſtudij, artis, officij, aut dignitatis ponitur. vt.

Philoſophus.	pro	Ariſtotele.
Poeta.		Virgilio.
Seruator.		Ieſu.
Apoſtolus.		Paulo.

Aut contra, nomina propria pro appellatiuis. vt
Socrates pro ſapiente.
Thraſo pro iactabundo.

Itē nomē gētis, pro his quæ gēti attribuūtur. vt.
Cretenſis, pro mendaci.
Scytha, pro inhumano.

Periphraſis eſt, cum quod vno vocabulo dici poteſt, pluribus verbis explicatur, vel decoris, vel neceſſitatis gratia, idque tripliciter. Nominis explicatione. Vt cum pro philoſopho ſtudioſum ſapientiæ dicimus.

Rei definitione, cum pro dialectica, diſſerendi rationem ponimus.

Notatione, hoc eſt, cum notis ac ſignis quibuſdam rem aliquam deſcribimus. vt, Bilis efferueſcit, pallet vultus: ardent oculi: tremor membra occupat, pro irato. Item cum pro nomine proprio patriam, ſectam, aut facinus ponimus. Vt pro virgilio,

gilio, Mantuanum vatem, pro Ariſtotele peripateticæ, ſcholæ principem, pro Scipione, Carthaginis & Numantiæ euerſorem. Fit periphraſis tegendi, quæ ſordida ſunt gratia, Salluſtius, ad requiſita nature. Et ornandi quæ pulchra ſunt cauſſa, vt breuitatem ſplendide producat. Exemplum habes Eraſmi periphraſes in Euangelia. Differt ab Antonomaſia, quod in ea ſimplex verbum ſimplici proprie commutatur, hic vnum pluribus explicatur.

De Tropis orationis.

TRopus orationis eſt, quum non vnius tantum verbi, ſed omnium in conſtructione vocum ſignificatio mutatur, Eius ſpecies ſunt.

Allegoria, quæ eſt oratio aliud verbis, aliud ſenſu demonſtrans. Vt. Horat.

O nauis referent in mare te noui
Fluctus, ó quid agis, fortiter occupa portum.

Quo in loco (vt ait Fabius) nauim pro republica, Fluctum pro bellis ciuilibus, portũ pro pace & concordia voluit poeta intelligi. ſubijciuntur alligoriæ.

Aenigma, quæ eſt oratio é qua propter obſcuritatem nihil certi colligitur: vt, Mater me genuit, eadem mox gignitur ex me. De glacie ex aqua concreta, & rurſus in eandem reſoluta.

Parœmia celebre dictum ſcita quapiam nouitate inſigne. vt Auribus lupum teneo.

Ironia que non è verbis æque ac pronuntiatione, reiue natura intelligitur. Eſt autem quum aliud verba, aliud ſenſus continent. Eius formæ ſunt.

Sarcaſmus, hoſtilis irriſio, & amara inſultatio. En agros, & quam bello Troiane petiſti, Heſperiam metire iacens.

Aſtyſmus, quum quid faceta vrbanitate expolitur. Virg.

Qui Bauiũ non odit, amet tua carmine Meui.
Atque idem iungat vulpes, & mulgeat hircos.

Mictyriſmus, Simulatus riſus, non tamen latens. Perſius.

Non ego curo.
Eſſe quod Arceſilas.

Charientiſmus, quum duriora gratioſis verbis molliuntur. Terent. Bona verba queſo, quum piſtrinum deprecaretur Dauus.

De Tropis.

QVoniam Troporum cognitio pueris pernecessaria eſt, & cũ his figuris de quibus hactenus diſſeruimus, coniunctam tractionem habet, idcirco eos explanando, ac diuidando, paucis perſequemur.

quemur. Ab eis enim quaſi ingreſſus ad rationem dicendi patefit ſtudioſis eloquentie. Vt Grãmaticus hic ſuam artem abſoluere, Rhetor inchoare, ac tanquam fundamenta ſua ponere videatur. Eſt igitur Tropus verbi, aut ſermonis a propria ſignificatione in aliã deflectio. Et eſt duplex dictionis, & orationis.

De Tropo dictionis.

TRopus dictionis, eſt figura tranſferens dictionem a propria & vulgata ſignificatione eius, ad non propriam, decoris, aut neceſſitatis cauſa. Huius ſpecies ſunt.

Metaphora, quum verbum ex eo loco in quo proprium eſt, in eum, in quo aut proprium deeſt, aut trãſlatũ proprio melius eſt, ac ſignificãtius, (quia propter ſimilitudinẽ recte videtur poſſe fieri,) trãſfertur. Idque multis modis. Primum a ſenſibus corporis ad animum. Vt.

1 A viſu. Terent. Reſpice etiam tuam. pro curam age.

2 Ab auditu. Idem. Herumne relinquam an auſcultem ſeni. pro obtemperem.

3 Ab olfactu. Num quid patri ſubolet? pro. patri aborta ſuſpitio.

4 A guſtu. Cicero. Paucorum dierum moleſtiam

deuorate.pro,citra ſenſum perferte.

5 A bruto ad hominem. vt Cato Scipionem allatrare ſolebat.pro,conuitiari.

6 Ab animali ad nō animal, nunc omnis ager, nunc omnis parturit arbos.

7 Ab animali ad animal, vt ſi quis dicat ſimiam equo inequitare.

8 Ab inanimato ad animatum. Cicero floret eloquentia.

9 Aliquando in ſimplici nomine eſt Metaphora vt, ſi quis hominem ventri deditum pecudem appellet.

10 Interdum in epitheto, Vt ſi quis dicat, vndam eſſe vitream.

Interdum in verbo. vt, auolat ætas.

11 Catachreſis eſt neceſſaria nominis alieni vſurpatio pro proprio, vt quū paricidā appellamus, qui vxorē occidit quū proprie ſit qui occidit patrē. A Metaphora differt, quod abuſio eſt vbi nomen defuit, tranſlatio vbi aliud fuit.

Metonomya eſt quum rerum valde cognatarū nomina nominibus permutantur. ſic.

1 Inuentor pro re inuenta. Teren. Sine Cerere & Baccho friget Venus. Cererem pro cibo, Bacchum pro vino. Venerem pro libidine dixit.

2 Poſſeſſor pro re poſſeſſa. Terent. Hunc tibi co-

medendum propino pro huius bona.

Autor pro opere. Cicero ſēper ī manibus habēdus 3

4 Dux pro exercitu. Hannibal ad Cannas ſexaginta millia hominum occidit.

5 Faciēs pro facto. Hic melior remis. pro velocitate quæ fit per remos.

6 Continens pro contento. Armis Italia non poteſt vinci, nec Grecia diſciplinis.

7 Signum pro ſignato. Cedant arma togæ, concedat laurea linguæ.

Differt a Metaphora quod ille proprium cum alieno. hec ornandi cauſſa proprium proprio commutat nec tralatum verbum habens, nec factū, ſed ſumptum ex vicino.

Differentia inter Metaphoram, Catachreſim, & Metonymiam.

Metalepſis, cum nomen quod cauſſæ debetur, tribuitur effecto. Virg. Poſt aliquot mea regna videns mirabor ariſtas. Vbi eſtates intelliguntur quæ faciunt ariſtas.

Synecdoche, cum aliud ex alio intelligimus. Vt.

Ex vno plures. Penus fuit Hiſpanis auxilio, prò. Peni.

Ex parte totum. Ridiculum caput.

Ex ſpecie genus. Iracundior Adria.

Ex materie res confecta. Ferro eum confecit. pro gladio, ex ferro facto.

Ex antecedētibus conſequentia, Virgineā ſoluit

zonam pro, deuirginauit.

Ex conſequentibus antecedentia. Vt, in ſudore vultus tui veſceris pane, pro, in labore.

Of Tropes.

Becauſe the knowledge of Tropes is very neceſſary for chyldren, and the teachyng of them ioyned with thoſe figures, of whiche hytherto we haue talked: therefore we wyll brieflye ſhewe, expounde, and diuide them. For an entraunce to Rhethorike, by them is made open to ſuch as be ſtudious of Eloquence. So that the Grammarian here ſemeth to end his art, and Rhetorician to begin, and as it wer to lay his foundacion. A trope thẽ is a bowing of a worde or ſpeache from his owne ſignification into another. And is in two ſortes, of a worde, and of oration.

The Trope of a worde.

The trope of a worde is a figure berying the woorde from his proper and vulgar ſignificacion, to an other that is not proper, eyther for pleaſautnes or neceſſitie. Whoſe kyndes be theſe.

Metaphora, whẽ a word is tranſlated

out of hys proper place ito another, whē as either there lacketh a proper worde, or the worde tranſlated is better, and of more ſignificatiō, & may well be ſo done for a ſimilitude. And that many wayes.

1 Fyrſt from the ſenſes of the bodye to the minde: as, from the ſight. Terence. Loke vpō your old age, for haue regard

From the hearing. Terence. Whether I ſhould leaue my mayſter, or herken to the olde man, for obey.

From ſmelling, doth my father ſmel out any thing? for ſuſpect any thyng.

From taſting. Cicero. Swallow vp the payne of a fewe daies, for thinke ye fele it not.

2 From the reaſonable to the vnreaſonable, as. When we applye the dede, or affeccion of man to any beaſt: and many ſuche be in virgil in Georgikes touching Bees.

3 From the vnreaſonable to the reaſonable, as. Cato, was wont to barke at Scipio, for, to chide with him.

4 From the liuyng, to the lyuing: as if you wyll ſaie, that an Ape rydeth on horſe.

horſebacke.

From the lyuyng to the not lyuyng, as nowe all the fieldes laughe.

From the not liuing to the lyuyng.

Sometime in a verbe there is tranſlacion. as, time flyeth away.

Catachreſis is a neceſſarye abuſe of like wordes, for the proper: as, when we cal hym a manqueller, whiche hath kylled any perſõ, man or woman, mother or wife. This figure differeth frõ Metaphora, becauſe abuſiõ is wher ther lacked a word: tranſlation where an other was.

Metonymia, when in thynges that be ſyb together, one name is chaunged for an other, as.

The finder for the thing that is foūd Terence. Without Ceres and Bacchus Venus is colde: where Ceres is put for meate, Bacchus for wyne, and Venus for Lechery.

The poſſeſſor for the thĩg yͭ is poſſeſſed: as, haue here this man to bee eaten vp for hys goodes.

The authour for the worke: Cicero, muſt alwaies be had in our handes: for, the workes of Cicero.

The captain for the hoſt. Hannibal at Cannas killed .lx. thouſand men: for, the hooſt of Hanniball.

The cõteiner for that that is cõteined, Italie cãnot be ouercome by warre, nor Grece by learnyng: for, the menne that dwell there.

The ſigne for that that is ſignified. as Let weapons geue place to the gowne, and the Lawrel to the tongue.

This trope differeth frõ Metaphora: becauſe Metaphora chaũgeth a word of her own wͭ another, though the thinges be very diuers: but here as yͤ thiges muſt be very nigh, ſo muſt the wordes alſo be

Metalepſis, whẽ a word that is dew to the cauſe is aſcribed to the effect.

Synecdoche, whẽ one thing is vnderſtande by an other, or we vnderſtande more then we ſpeake, as.

Of one many. The Carthaginian holp the ſpanyardes. for, the Carthaginians.

By the part the whole. O thou foliſh head, for fooliſhe man.

By the kinde the generall. as, If thou ſee thine enemies Aſſe , fall vnder hys burthen,for cattell.

By the mater, the thig yͭ is made of it as fleſhe and bloude did not ſhewe thee this.Fleſhe and bloude, is put for man made of fleſhe and bloude.

By that that goeth before, the thyng that foloweth . As he vnloſed her virgins gyrdle.For he had her virginitie.

By that that foloweth the thing that goeth before:as, in the ſwet of thy face, thou ſhalt eate thy bread . For with labour.

Antonomaſia , whan for the proper name, ſome other external is put, either of ſtudy, art,office, or dignitie,as.

Phyloſopher.		Ariſtotle.
Poet.		Virgil.
Sauiour.	for	Ieſus.
Apoſtle.		Paule.

Or contrary,proper names,for appellatiues,as.

Socrates.	for	Wiſeman.
Thraſo.		Boaſter.

Alſo the name of nacion for the properties attributed to the nacion,as.

A

A Cretian.		Lyes.
A Scithian.	for	Cruel.
A Sybaritie.		Riotous;
A carthaginian.		League breaker.

Periphraſis is, when that, that may be ſpoken with one woorde, is declared in many, and that three maner wayes.

By explicacion of the name: as whē for this word Philoſopher, we ſaye: a man ſtudious of wiſedom.

By diffinicion of the thyng, as for Logike, the art of reaſoning.

By notacion, that is, when by certain markes, and ſignes we do deſcribe any thing: as, if a man vnderſtandyng anger, wil ſaye it is the boylyng of the minde, which bringeth palenes vnto the countenaunce, burning to the iyes, trembling to the partes of the body.

Alſo, when for the proper name we put the countrey, the ſect, or ſome great act: as.

For Virgil, the Poet of Mantua.

For Ariſtotle, the prince of peripateticall ſchole.

For Scipio, the deſtroyer of Carthage

and Numance.

Periphraſis is, to hyde thinges that be foule: as when we ſaye, I wyl goe to the priuie, for.

I will make water, for

And to garniſh thinges yͤ be goodly, and to make that that is ſhorte, goodly and long, as dothe Eraſmus vpon the goſpels and piſtles.

It differeth from Antonomaſia, becauſe there, but one worde is chaunged with another, here one worde is declared with many.

Tropes of Oration.

Trope of Oration is, when the ſygnification, not of one word only, but of al that be in the conſtruction be chaunged. The kyndes be theſe.

Allegoria, which is an oration, ſhewing one thing in wordes, and another in ſenſe. Horace. O ſhip, ſhal new floudes carye thee agayn into the ſea?

O what doſt thou: take yͤ hauē luſtily. Where ſhip is put for the cōmō welth: floudes for ciuil battell: hauen for peace and concorde. He hath theſe kindes.

Enigma, whiche is an oracion, out of whiche for the darkenes, there can be no certaintie gathered: as. My mother begat me, & of me anon is begotten again: ment of yce froze of water, and reſolued agayne into the ſame. Alſo the halfe is more then the whole. By which is commended mediocritie.

Paroemia, a ſaying much vſed, & notable for ſome noueltye; as. I holde the woulfe by the eares. Alſo the woulf is in our tale.

Ironia, diſſimulacion, not ſo muche perceiued by the woordes, as either by pronunciacion, or by the behauior of the perſõ, or nature of the thing. His kinds be theſe.

Sarcaſmus, a ſcorne of our enemye, and a nipping taunt. As the Iewes ſaid to Chriſt: now let him come down from the croſſe, and ſaue hymſelfe, that ſaued other.

Aſtyſmus, whan a thyng is poliſhed with ſome mery conceit, as Virgil ſpeaking of twoo fooliſhe Poetes, Mauius and Bauius ſayde: He that hateth not Bauius, lette hym loue thy verſes, O Meui, ioyne foxes, and mylke he goates.

Myctiriſmus, a counterfayted laughter, but yet ſuche one as may be perceyued. Perſius. I care not, to be as Arceſilas is.

Charientiſmus, when thinges that be hardely ſpoken, be mollifyed with pleaſaunte woordes. Terence. Sir I praye you be good maſter to me, quod Dauus, whē yet he deſired Simo, that he might not bee thruſt into the bakehouſe.

De Schematibus ſeu Figuris.

Figura ſiue Schema, eſt arte aliqua nouata dicēdi forma, vt īquit Fabius, vel, cōformatio quædam orationis, remota a communi, & primum ſe offerente dicendi ratione.

Figura duplex eſt, aut ſententiarum, aut verborum. Sæpe coeunt hæ figuræ, velut in illo Ciceronis: Iam iam Dolabella neque tui me, neque tuorum liberum, & quæ ſequuntur. Nam oratio a iudice auerſa in ſententia, iam iam, & liberum, in verbis ſunt Schemata, hoc eſt, Apoſtropha,

ſtropha, ſententiæ figura. in, iam iam, Epizeuxis, in liberum, Syncopa, verborum figuræ ſunt. Eſt autem hoc inter figuras diſcrimen, quod verborum Schema tollitur, ſi verba mutaris, ſententiarum permanet, quibuſcunque verbis vti velis.

De figuris verborum.

Figura verborum eſt duplex, aut enim verbi ſignificatio mutatur, & dicitur Tropus, de quo ſuperiùs a nobis dictum: aut verbi ſignificatio manet, idque vel in ſingulis vocibus, de quo ipſo quoque dictum eſt: aut in coniunctis, quam orationem dicimus. de hac figura iam agemus. Eſt igitur hoc loco figura verborum, quum ordo ſituſque verborũ, figuratur, & mutatur, ac nonnihil a vulgata conſtructione variat. Huius ſpecies ſunt.

Of Schemes or figures.

Figure or Scheme, is a facion of indighting made newe, by ſome crafte, as ſayeth Fabius. Or a factoning of many wordes remoued from the common maner of ſpeaking, as it commeth out at the fyrſt.

Ther be two ſortes of figures: of ſētēſes, & wordes. Theſe oftē cum together

As in this ſaying of Cicero, Now now Dolebella, neyther doe I force of thee, nor thy children. For the oration turned from the iudge, is in ſentence, now now and *liberum*, be Schemes in woordes: *In iam iam* is *Epizeuxis, in liberum, Syncopa*. And thei be figures of wordes. And this is yͤ difference betwene theſe figures, that the Schemes of wordes be taken away if thou chaunge the wordes: but thei of ſentences remain vſe what wordes thou wilte,

Of the figures of woordes.

The figure of wordes is of .ii. ſortes: For ether the ſignificaciō of the word is chaūged, & is called a trope, of yͤ which we haue ſpoken afore: Or the ſignificaciō of the word remayneth, & that in eche word alone, of the which alſo we haue ſpoken: or in wordes ioygned together, which we cal talke, or Oration. Of this figure we wyll nowe ſpeake So in thys place the figure of woordes is, when the order and ſetting of woordes is chaunged, and varieth ſome what from the common ſetting of them together. And hereof theſe bee the kyndes.

Repetitio eſt, cum continenter ab vno atque eodem verbo principia ſumimus, hoc pacto. Tibi iſtud attribuitur: Tibi habendæ gratiæ: Tibi iſta res erit honori. Venuſta & acris figura.

Repeticion is, when we take our beginnynges ſtyll at one, and the ſelfe ſame woorde, thus. To thee this thing is aſcribed: To thee thankes are to be geuen: To thee it ſhall bee great honoure. This is a pleaſaunt and ſharpe figure.

Conuerſio, quæ non ab vno atque eodem verbo principia ſumit, ſed eodem modo continenter orationem claudit: eſtque ſuperiori contraria: vt, Ex quo tempore concordia de ciuitate ſublata eſt, fides ſublata eſt, amicitia ſublata eſt.

Conuerſion is, which taketh not his beginning at one, & the ſelfſame word, but with all one worde ſtyll cloſeth vp the ſentence, and it is contrarye to that other before: as. Since the time that concorde was taken away from the cytye, libertye was taken away, fidelitie was taken away, frendſhip was taken awai.

Complexio vtramque complectitur exornationem: & hanc, & quam ante expoſuimus: vt & repetatur idem verbũ ſæpius, & crebro ad idem poſtremum reuertamur: vt, Qui ſunt qui fædera ſępe ruperunt? Carthaginenſes. Qui ſunt qui crudele bellum in Italia geſſerunt? Carthaginenſes. Qui ſunt qui Italiam deformauerunt? Carthaginenſes.

Cõplexion, cõpriſeth both two exornacions, bothe this, and that we declared before, that bothe one fyrſte woorde ſhoulde bee often repeted, and that we ſhould turne oftẽ to al one laſt word: as who were they that often brake theyr Leagues? The Carthaginians. Who made cruel warre in Italie? The Carthaginians. Who defaced all Italie? The Carthaginians.

Anadiploſis, eſt finis verſus, in pricipio alterius. repetitio. vel quum prioris ſententiæ verbum vltimum, ac inſequentis primũ eſt idem. vt, ſequitur pulcherimus Aſtur, Aſtur equo fidens. Sed

&

& oratores quoque hac ſigura vtũtur, Cic. Hic tamen viuit, viuit? imo etiam in ſenatum venit.

Anadiploſis is, when the laſt woorde of a verſe is repeted in the begynnyng of ye next verſe, as in this verſe of Virgil. Then folowed fayre Aſtur, Aſtur bolde on horſebacke. The oratours alſo vſe this figure. Cicero. And yet he liueth. Liueth? yea commeth into the coũſell houſe.

Conduplicatio eſt, cum ratione amplificationis, aut commiſerationis, vnius, aut plurium verborum iteratio, vt, Teren. Negat Phanium eſſe hãc ſibi cognatam Demipho? Hãc Demipho negat ſibi cognatam?

Reduplicacion is a rehearſyng again of one worde or moe, for the more vehemence or ſome pitie, as, Terence. Thys Phanium to be his cowſin, dothe Demipho denye? Doth Demipho deny this Phanium to be his cowſin.

Nec multum ab hac figura diſtat Interpretatio. hoc tantum differens, quod in hac eadem iteratur ſententia, verbis per figuram aliquam, aut variandi rationem commutatis. Cicero. Hic *tu qua letitia perfruere? quibus gaudiis exultabis? quanta in voluptate Bacchabere? Fit & ſingulis verbis. Nobiſcum iam verſari diutius non potes, non feram, non patiar, non ſinam.*

Interpretacion differeth not muche from this figure: herein onelye, that in this al one thing & ſẽtẽce is reherſed, the woorde by variacion beyng chaunged. Cicero. What gladnes ſhalt thou fele? with what ioyes ſhalt thou leape? in how great rage of pleaſure ſhalte thou be? It is alſo in ſeueral woordes, thus: Thou canſt nowe be no longar in oure company. I wyl not beare it, I wil not abide it, I wil not ſuffer it.

Epanalepſis, quum eadem dictio & in principio & in fine verſus ponitur, vt. Multa ſuper Priamo, rogitans ſuper Hectore multa. Sulpitius victor Epanalepſim eſſe ait, eorundem verborum, & eiuſdem ſententiæ, poſt multa interiecta repetitionē. Numeratur etiā inter figuras cōſtructionis.

Epanalepſis, whē al one word is put in the beginning & in the end of a verſe: as. Many thīges thei ared of Priamus and of Hector many thinges. This figure is ſpoken of hereafter among the figures of conſtruction.

Epizeuxis, eiuſdem dictionis ſine medio congeminatio, cũ impetu pronuntiationis Cicero. Tu, tu Antoni, Ceſari omnia permiſcere cupienti, cauſſã belli ciuilis dediſti.

The doublyng of one worde nothing being betwixt: with a ſwift pronunciacion. Cicero. Thou, thou Antony gaueſte cauſe of ciuyle battaile to Ceſar, willyng to turne al vpſidedowne.

Copulatio cognata repetitioni eſt, vbi idem verbum, aut nomen bis continuo poſitum diuerſa ſignificat. Vt eſt illud. Sed tamẽ ad illum diem Mẽmius erat Memmius. Poſterius, notat eius iam cognitos mores.

Copulatiõ coſin to repeticion is, whẽ all one woorde beyng put twiſe ſtrayte together, ſignifieth diuers thinges, as is this. Yet at that daie Memmius was Memmius. This later noteth his maners that wer well knowen.

Huc pertinet Refractio, quum idem verbum, repetitur in contrario ſenſu. ſic. Scio totam hanc vitam nihil eſſe quam amaritudinem, verum mihi quæſo da huiuſmodi amaritudinem.

Refraction ſerueth to the like, when

all one worde is repeted in a contrarye ſenſe, as J know all this life to bee but bitternes, but J pray you geue me ſuch bitternes.

Traductio, quum eadem vox alio caſu ſepius repetita, non modo tædium nullum affert, verum concinniorem quoque orationem reddit, hoc pacto Diuitas ſine diuitum eſſe, tu vero virtutem præfer diuitijs. Nam ſi voles, virtutem cum diuitiis cõparare, vix ſatis idoneæ tibi videbuntur diuitiæ, que virtutis pediſſequæ ſint.

Traduccion, when al one woorde repeted in another caſe, not onely is not tedious, but alſo maketh yͤ oration more trimme, thus. Suffer riches to belonge to riche men, but preferre thou vertue before riches. For if thou wilt compare riches with vertue, thou ſhalte thinke riches ſcarſe mete to bee handmaydens to vertue.

Diaphora, quũ vox iterata iã aliud ſignificat ac prius. Ouidus, Talis erat mater ſi modo mater erat ꝓ, ſi maternũ erga filiã animũ geret. Idẽ. Et multos illic Hectoras eſſe puta, pro, multos viros fortes & Hectoris ſimiles.

Diaphora, whan the woorde rehearſed again ſignifieth another thing than it did afore: as. Suche was his mother, yf ſhe were his mother, for, yf ſhe bare a motherly mynde towarde her ſonne. Alſo. Think many Hectors to be there, that is, many valiaunt men, and like vnto Hector.

Annominatio, eſt declinatio, quædam in contrarium ex ſimilibus literis additis, dẽptis, aut mutatis, cũ ſimilia verba accõmodãtur. Ea multis & variis rationibus conficitur: Et additis quidem hoc pacto. Hic ſibi poſſet tẽperare niſi amori mallet obtemperare. Demendis literis ſic: Si lenones tanquam leones vitaſſet, vitæ ſe tradidiſſet. Commutandis hoc modo. Deligere oportet, quem velis diligere.

Annominacion is a certain declining into a contrarye, by a likelihoode of letters, added, chaunged, or taken awaye: Added thus. If he had tẽpered himſelf frõ pleaſure, he had not been thus diſtẽpered out of meaſure: By takyng away thus. If he had hated brokes, as wel as bookes, he had been aliue at this houre.

by chaunging thus. Geue him a Bible: nay, geue hym a bable.

Aſyndeton eſt, quæ coniunctionibus ſublatis continuat orationis partes. ſic. Deum time: regem venerare: parentibus obedito: bonos æmulare, imbecillos tolerato. Grauitatem addit præcipienti: & præcipue locum habet in Articulis, & Mēbris.

Aſyndeton is, which kepeth yͤ partes of our ſpeakyng together, without help of any coniunctions: thus. Feare God, reuerence the kyng, obey thy parentes, folow good men, beare with the weake.

Articulus eſt, cū ſingula verba diſtinguntur ceſa oratione, hoc modo. Rem, famam parentes, amicos, deum, amiſiſti.

Article is, when eche woorde is ſette from other by cutting the oratiō thus. Thou haſt loſt thy ſubſtance, thy name, thy parentes, thy frendes, and god hymſelfe.

Membrum orationis eſt, quod paucis verbis conſtructionem quidem abſoluit, at ſententiam non item. Vt, patrimonium prodegiſti, parentes, in *luctum conieciſti:amicos abalienaſti,famam cõtaminaſti:deum ad iram prouocaſti. Vtraque figura facit ad acrimoniam orationis,quod veluti crebris ictibus ferit animum: & in vtriſque obſeruandum,vt per gradus increſcat oratio,nimirum,vt quod grauiſſimum eſt,ſit poſtremo loco. Quod ſi non fit,erit congeries, nã ea turba premit magis quam incremento. Gratiam quoque in vtriſque addit Aſyndeton.*

Member of an Oracion is, whiche in fewe woordes maketh an ende in deede of the Conſtruccion, but not of the ſentence alſo, as. Thou haſte waſted thy Patrimonie, caſt thy parentes into ſorowe,turned awaye thy frendes, defyled thy name:prouoked God to anger .Both theſe figures ſerue to ſharpneſſe: becauſe in maner they ſtryke the mynde with often ſtrokes.And this muſte be marked in both,that the ſpeaking grow by degrees,ſo that the greateſt bee ſet laſt.And if it ſo be not, then is it the figure called *Congeries*, whiche forceth more by heaping,thẽ by ẽcreaſe. They bothe are well ſette out by this figure Aſyndeton.

Membris gratiam addit partium æqualitas, Græci παρισον, Latini compar appellant, quæ tamen non digitis, ſed aurium ſenſu quodam diiudicanda eſt. Puerile ſiquidem eſt numerare ſyllabas, quum pauciores ſi productæ ſunt, frequenter æquent numero plures. Sed tantum affert vſus & exercitatio facultatis, vt animi quodam ſenſu par membrum ſuperiori referre poſſimus. Quale eſt pro Lucio Valerio Flacco. Nominibuſque recitatis homo audaciſſimus pertimuit, loquaciſſimus obmutuit. Item, in prelio pater mortem oppetebat, domi filius nuptias comparabat.

The equalitie of partes muche commendeth this figure called Membrum: whiche equalitie muſt yet be tryed by a certain ſecrete ſenſe of the eare, and not by meaſuring vpon oure fyngers. For that is childiſh to tel the ſyllables, whē oftentimes a few long ſyllables match in meaſure many that be ſhort. But vſe and exerciſe doth ſo muche, that we may ſoone referre one member to another. As, for L. Valerius Flaccus. Whē the names were recited, the bold man was aferde, & the great babler hild his tong. Alſo, the father died in warre, the ſonne was maryed at home.

Continuatio eſt denſa & continens frequentatio verborum, cum abſolutione ſententiarum. Ea vtemur commodiſſime tripartito. In ſententia, hoc pacto. Ei non multum obeſſe poteſt fortuna, qui ſibi firmius in virtute, quam in caſu præſidium collocauit. In contrario hoc modo. Nam ſi quis ſpei non multum collocarit in caſu, quid eſt quod ei caſus magnopere obeſſe poſſit? In concluſione, hoc pacto. Quod ſi in eos plurimum fortuna poteſt, qui ſuas rationes omnes in caſum contulerunt: non ſũt omnia committenda fortunæ, ne magnam nimis in nos habeat dominationem.

Continuacion, is a continual heaping of woordes, the ſentences alſo perfighted: and it may be vſed three wayes. In ſentẽce thus. Fortune cannot hurt him muche, which more firmely truſteth in vertue, thẽ in chaũce. In cõtrary thus. For if a mã put not hope in chaũce, how ſhall chaunce muche hurte him? In concluſion thus. And if fortune maye dooe muche agaynſt them, which hath put al their accomptes vpon chaunce: all are not to be committed to fortune, leſt fortune haue to great a dominaciõ vpõ thẽ

Similiter cadens eſt, cum in eadem conſtructione verborũ, duo aut plura ſũt verba, quæ ſimiliter iiſdẽ caſibus efferũtur, hoc modo. Hominẽ laudas egentem virtutis, abundãtẽ felicitatis. Cicero pro Flacco, Nulla eſt in his varietas opinionis, nulla voluntatis, nulla ſermonis.

Falling like is, when in the ſame conſtruction of wordes, there be .ii. wordes or moe, which be ſpoken alike in the ſelf ſame caſes, as. Thou praiſeſt a mã nedy of health, plẽtiful of wealth. Cicero for Flaccus. There is in thẽ no varietie of opinion, none of affection, none of communication.

Similiter deſinens eſt, cũ dictiones vel ſententiæ ſimiles habent exitus, vt. Turpiter audes facere nequiter ſtudes dicere. Viuis inuidioſe, delinquis ſtudioſe, loqueris odioſe. Hæc duo ornamenta inter ſe vehementer cõueniunt, quorum alterum in exitus, alterum in caſus ſimilitudine verſatur.

Ending alike, whẽ wordes or ſẽtẽces, haue like ẽdinges, thus. Thou dareſt do filthily, and ſtudieſt to ſpeake baudely. Thou liueſt diſdaifully, thou ſinneſt purpoſely. Thou ſpeakeſt hatefully. Theſe two kindes of ornamẽtes, agree greatly together,

together: of which the one is in lyke endinges: the other in like caſes:

FIGVRAE RHETHORICAE

Secundi generis.

INterrogatio, Interrogationum duæ ſunt formæ. Simplex, vt. Sed qui vos tandem? quibus aut veniſtis ab oris.

Figurata multas habet ſpecies: Interrogamus enim nonnunquam, non ſciſcitandi gratia, ſed inſtandi. Cicero. Quouſque tandem abutere Catilinæ patientia noſtra? Aut miſerationis cauſſa. Vt Sinon apud Virgilium. Nã quæ me tellus, quæ me nunc æquora poſſunt accipere? Aut indignationis. Et quiſquã numen Iunonis adoret Præterea? Aut admirationis. Dij boni, quid illic hominũ litigat. Aut acrius imperãdi gratia. Nõ arma expedient, totaque ex vrbe ſequentur? Seruit hæc figura multis & varijs affectibus. Tũ vero cõmodiſſime adhibebitur, cũ quid argumẽtis eſt euictũ

Of demaundes there bee two ſortes. One plaine, as. I pray you tel me what you be, or frõ what coaſtes you do come The figuratiue hath many kindes, For ſomtime we aſke, not to haue an anſwer, but to ſet our purpoſe more forwardes thus. Cicero. Thou Catiline, how lōg wylt thou abuſe our paciēce? Or for pitie ſake, as Sinon doth in Virgil. Alas what grounde, what ſea may nowe receyue me? for anger alſo. And wyll anye man hereafter worſhippe the power of Juno? for meruaylyng. Terence. O Lorde what a ſort now goe to the law? or more ſharpelye to commaunde them. Wyl they not nowe bring foorth theyr harnes, and folowe me through all the citie? This figure ſerueth to many affections, but ſpeciallye whan we haue wonne by reaſonyng.

Subiectio, quum ipſi reſpondemus noſtræ interrogationi, vt, Ideone ſtudia deſeremus, quod magnus in his ſubeundus labor. Nequaquam. Item, Quero vnde iſte diuitias nactus eſt? An amplum patrimonium relictum eſt? At patris bona venierunt. Hereditas aliqua obuenit? non poteſt dici, Imo a neceſſarijs omnibus, exharedatus eſt.

Subiection is, when we aunſwer to our owne demaunde thus. Shall we therfore forſake ſtudies, becauſe greate payne muſt be taken in them? No verelye. Alſo, I axe where this felowe gate this riches. Had he any great patrimonie left him? Nay, al his fathers goodes wer ſolde. Had he any thing by enheritaunce? it cannot bee ſayde, for he was diſherited from all thynges neceſſarye.

Exclamatio eſt, quæ conficit ſignificationem doloris, aut indignationē alicuius, per hominis, aut rei cuiuſpiam compellationem. Cicero. O fallacem hominum ſpem, fragilemque fortunam, & inanes noſtras contentiones quæ in medio ſpacio ſæpe frāguntur, & corruunt, & ante in ipſo caſu obruuntur, quam portum conſpicere potuerunt.

Exclamation is, whiche ſheweth the ſignification of ſorowe, or anger for ſomewhat, by callyng vpon any manne or thyng: thus. Cicero. O deceyuable hope of men, and frayle fortune, & oure vayne contentions, whiche often tyme are broken in the midde way, and ruſhe downe, and in the verye fall are ouerwhelmed before they can ſee the hauen.

Execratio eſt, cum aliquid deteſtamur propter *ingentia quæ ſecum affert mala. ſic. O deteſtandam idololatriam, quæ deo dignum honorem aufert: peccatoribus creaturis illam tribuens, & idolis per hominum manus fabricatis.*

Execration is, when we deteſte anye thing, for the great euils that it bringeth with it, thus. O deteſtable Idolatrye, whiche taketh awaye the honoure dew to God, and geueth it to ſinnefull creatures, and ymages made by mans handes.

Dubitatio, quum dubitare nos ſignificamus, vel vnde ſumamus exordium propter rerũ multitudinem, vel quid potiſſimum agamus dolore aliquo affecti. Cicero pro Roſcio. Quid primum querar, aut vnde potiſſimum Iudices exordiar? aut quod, aut a quibus auxilium petam? Tale eſt, Eloquar an ſileam?

Dubitation, when we ſignifie that we doubt either where to take our begynnyng for the multytude of thynges: or for ſorowe ſay, wherat ſhal we fyrſte begĩ. Cicero for Roſcius. Of what ſhal I firſt complaine? Or, O iudges, where ſhal I firſt begin? What, or of whõ ſhal I cal for help?

Com

Cõmunicatio, quũ aut ipſos aduerſarios cõſulimus, aut cũ iudicibus deliberamus, quia faciẽdũ ſit aut quid factũ oportuerit. vt, Cedo ſi vos eo loco eſſetis, quid tãdẽ faceretis aliud? Et, in hoc turbulentiſſimo rerum ſtatu, date conſilium quid mihi cenſetis faciendum.

Communication, when eyther we are our aduerſaries counſaile, or deliberate with yͤ iudges, what is to be done or ought to haue been done. as. Tel me if you were in the like ſtate, what other thing would you doe? And in this troublous worlde, geue me counſell, what you thinke beſt to be done.

Permiſſio, quoties aut diſſimulationem, aut aſſeuerationem habet, tum demum figura eſt. Aſſeuerationem ſic. Perfrica frontem, & dic te digniorem qui pretor fieres quam Catonem. Diſſimulationem. vt apud Terentium. Quid iſthuc? Si tibi iſthuc placet, profundat, perdat, pereat, nihil ad me attinet. Hæc enim artificioſa prohibitio eſt, per ironicam conceſſionem.

Permiſſiõ, whẽ it hath a diſſimulatiõ or an affirmatiõ, than in dede is it a fygure: aſſeueratiõ thus. Rub thy forehed & ſay thou art more worthy to be cõſull

then Cato. Diſſimulation thus, Terēce. What meaneth this? If it ſo pleaſe thee, let hym waſt, let hym deſtroie, and be deſtroyed, I haue nothing to do with it. This is a craftye forbidding, by a mocking graunt.

Licentia eſt, quum mitigamus liberius dicta, ne auditorem offendant, hoc pacto. Si moleſta eſt orationis acerbitas, cogitate graues morbos, non ſanari leuibus pharmacis.

Licence, when we mitigate thinges ſpoken freelye before, leſte the hearer ſhould bee offended, thus. If my bytter woordes greue you, remember, that ſore ſickenes is not eaſed with lyght remedies.

Diminutio, cum quod in nobis, aut in his quos defēdimus eſt egregium, ne qua ſignificetur arrogans oſtentatio, diminuitur, & attenuatur oratione, ſic. Nam hoc pro meo iure Iudices dico, me labore & induſtria curaſſe, vt diſciplinam militarem non in poſtremis tenerem. Hic ſi quis dixiſſet vt optime tenerem, tametſi vere dixiſſet tamē arrogans viſus eſſet. Nunc & ad inuidiam vitandam & ad laudem comparandam, ſatis dictum eſt.

eſt. Porro, vt licentia preſtat, ne offendat libertas: ita Diminutio facit, ne quod neceſſario dicitur, arroganter, dictum videatur.

Diminution, when any thyng that is excellent in vs, or in thoſe that we defende, is by woordes diminiſhed, to auoyde boaſtyng, thus. For this dare I boldely ſaye, you Iudges, that I haue trauayled and laboured to vnderſtande the feates of warre, not with yͤ worſt. Here if a manne ſhoulde haue ſayde to bee as good as the beſte, although he ſhoulde haue ſayde trewe: yet he ſhould haue been thought proude, and arrogāt. Now to auoide diſdayn, and get praiſe, ynoughe is ſpoken. Further, as this figure Licentia, cauſeth that our free ſpekyng doth no diſpleaſure: ſo doth diminution make that whiche is neceſſarilly ſpoken, ſeme not ſpoken proudly.

Reiectio eſt cum eludimus aliquid ab aduerſario contra nos propoſitum: ad quod reſpondere difficile fuerit, & ſignificamus vel indignũ eſſe de quo dicatur, vel quod ad rem nihil pertineat, aut ſeruaturos nos in alium opportuniorem locũ, *hoc modo. Hac de re quid attinet dicere, quando ad inſtitutum non multum facit. Huiuſmodi eſt pro Milone. Quid enim odiſſet Clodium Milo, ſegetem ac materiam gloriæ ſuæ? Nam vel principale argumentum Clodianorum eludit tantum Cicero, non diluit.*

Reiection is, when we trifle out a thing brought againſt vs by our aduerſarye, to the whiche it is harde to aunſwere, and then ſay either it is not worthy to be ſpoken of, or that it pertaineth not to the purpoſe, or that we wyll kepe it till another meter time, thus. What neede me ſpeake of this matter, ſeing it maketh not muche to the purpoſe. Like is in the oration for Milo. For why ſhoulde Milo hate Clodius, ſeing he is the groūd and chief cauſe of his glorie. Here did Cicero trifle out euen the principal argument of the Clodians, and did not ſolue it.

Gradatio eſt, quum conſequentia membra ab eiſdem oriuntur verbis, quibus antecedentia clauduntur: atque ita velut gradibus quibuſdā connectitur oratio, vt, Africano virtutem induſtria,

ſtria, virtus gloriam, gloria æmulos comparauit. Grauior hic eſt, quia res ipſa gradus habet. Eſt aliquando in verbis gradatio. Vt, Torua Leena lupum ſequitur lupus ipſe capellam. Haud diſſimile eſt Anadiploſi, de qua dictum eſt antea.

Gradation is, when the wordes that goe before, be forthwith repeted, and ſo runneth as it wer from ſteppe to ſteppe, thus. Induſtrie to Affrican gat vertue, vertue glorye, glory diſdayne. Here the matter hath degrees, and therefore is more graue. Sometime it ſtandeth in woordes, as. The Leenes foloweth the woulf, the woulf the goate. It is much like Anadiploſis, whereof we ſpake before.

Commutatio fit inuerſo ſententiæ ordine: vt, Non eſt viuendum vt edas, ſed edendum vt viuas. Huius generis eſt illa non ſine cauſſa laudata ſententia. Si quid turpe facias cum voluptate: voluptas abit, turpitudo manet: ſi quid honeſtū facias cū labore, labor abit, honeſtū manet

Commutation is, when the order of the ſentence is tourned, thus. We muſt not liue to eate, but eate to liue. Of this ſuit is this ſētēce moſt worthily praiſed

It

If thou dooe any ſinne with pleaſure, the pleaſure goeth awaye: the ſynne remaineth: if thou dooe vertuouſly with labour, thy labour goeth away, the vertue remayneth.

Contentio eſt commoda contrariorum inter ſe relatio. Fitque vel verbis inter ſe pugnantibus: vel ſētentiis cōtrariis. Sic qui ſuis rationibus inimicus ſemper fuerit, eum quomodo alienis rebus amicum fore ſperes? Hic in ſententiis eſt pugna. Aſſentatio iucunda principia, eadem exitus amariſſimos habet. Hic in verbis.

Contention is a proper ſettyng together of contraries. And eyther it is in woordes that be contrarye, or in cōtrarye thinges, thus. He that alwaye was enemye to his owne reckonynges, how ſhoulde we hope hym to be a frend to other mennes matters? Here is contrariety in ſētences. Flattery hath pleaſaunt begynnynges, and theſame bitter endynges. Here is the ſtrife in wordes.

Occupatio, tacitæ obiectionis refutatio eſt: vt cū ipſi animaduertentes quid obſit nobis, prius id di-

luimus, quā obiici poſſit. Vt Ciecro dicitſcire ſe mirari quoſdam, quod is qui per tot annos defenderit multos, leſerit neminem, ad accuſandum Verrē deſcenderit. Dein oſtendit hanc ipſam accuſationem Verris, ſociorum eſſe defenſionem.

When perceyuing aforehande an obiection that might be layde agaynſte vs and hurte vs, we wipe it away or euer it bee ſpoken, as. Cicero ſayeth: that he knoweth ſome mē wil meruayle, ſyth ſo many yeres he defended many and hurte none, he doth now come to accuſe verres Then dothe he ſhewe that this accuſation of Verres. is a defence of theyr felowes.

Anthipophora, quum reſpondemus ad obiectionem quæ Hypophora dicitur. Cicero. In verrem. At enim hæc ita commiſſa ſunt ab iſto, vt non cognita ſint ab omnibus. Hominem eſſe arbitror neminem, qui nomen iſtius audierit, quin facta quæque eius nefaria commemorare poſſit. Virg. Verū anceps pugnæ fuerat fortuna: fuiſſet. Quem metui moritura?

Anthypophora, whē we make anſwer to an obiection that is layde agaynſte vs, thus. Cicero agaynſt Verres. Yea, but you ſay he hath done theſe thinges ſo, that all men knewe it not. I thinke there bee no man whiche hath heard of his name, but can alſo rehearſe his miſcheuous actes. Virgil. But the chaũce of fyght woulde haue been doubtfull: What then? Whom feared I whiche was ready to dye.

Confeſſio, cum quedam largimur aduerſario, vt reliqua magis exaggerari poſſint, vt. Eſto ſane fueris aliquando amicus, vna militaueris, ſint aliqua tua in eum beneficia, quid tum? An non potuit diſſilire gratia?

Confeſſion, when we graunte ſome thinges to our aduerſarye, that the reſt may bee made the more greuous, thus. Bee it that thou waſt once his frende, his felowe in warre, and that thou haſt done ſomewhat for hym. What than? Myght ye not therfore falle out?

Paradiaſtole, cum ita aliquid conceditur, vt vicinum quiddam detrahi poſſit. vt, Veritas laborare poteſt, opprimi non poteſt.

Paradiaſtole, whan we ſo graunte

ſomewhat, that we take awaye ſome thing that is here vntold, thus. Trouth maye be in ieopardy, but neuer oppreſt.

Aetiologia, cum propoſiti alicuius ſtatim cauſſam ſubijcimus. Cicero pro Archia. Si quid eſt in me ingenij, &c. Vendicabit iure Archias. Fuit enim mihi princeps ad ſuſcipiendam rationem horum ſtudiorum.

Aetiologia, when we ſhew by and by the cauſe of oure purpoſe. Cicero for Archia. This witte that I haue (you Iudges,) Archias may iuſtly chalenge it vnto hym. For he was the chiefe and principal, that made me to ſet my ſelf to theſe maner of ſtudies.

Dicæologia, cum aliquam officij rationem exponimus, aut excuſationem, quod videlicet iure id, et honeſte faciamus, aut alioqui cauſſamur equitatem: vt, Lapſus ſum, ſed adoleſcens, & inter tales verſatus, inter quos non potui non corrumpi.

Dicæologia, when we ſhewe ſome cauſe of oure duetye, or ſome excuſe that it is honeſte ſo to dooe, Or saye ſome reaſon for oure ſelfe, thus. I dyd amiſſe, but I was yonge, and in ſuche coumpanye, where I muſt of force bee naught.

Anangeon, cum allegatur neceſſitas, quæ vim in deliberando ſummam habet, vt, Amicum deſerui, ſed coactus a legibus. Cōſeruaui amicitiæ fidem dum per leges licuit, nunc ab illo ab alienauit me, non voluntas, ſed legum vis.

Anangeon, when we aledge neceſſity, which in deliberation is of great force, as, I forſooke my frende, but the lawe compelled me: I kept frēdſhip as long as the lawe ſuffred me, now I am turned from hym: not by wyll, but by force of lawe.

De poſtremo figurarum genere.

PArtitio eſt, quum id quod generatim dici poterat, per partes latius explicatur. Vt ſi dicamus, Cyclopediam abſoluit. Hanc ſententiam explicare potes hoc modo: Mire poetarum omnium fabulas tenet, Rhetorum floſculos, Grammaticorum laborioſos canones, Dialecticorum argutias Phiſices arcana, vltramundanæ ſapientiæ ardua.

Theologorum abdita, Mathematicas apodixes, aſtrorum motus, numerorum rationes, verborũ, mõtium, fluminum, fontium, ſitus, nomina, interualla, vocum cõcentus, antiquitates, nouitates, grece atque latine: denique quicquid vnquam eruditionis ab egregiis autoribus repertum, ac traditum fuit, id vniuerſum vnus hic abſolute perceptum cognitumque habet, ac meminit.

Partition is, when that that might be ſpoken generally, is more largely declared by partes. As if we would ſay: he is perfectly ſeen in al ſciences. Thys ſentence thou mayeſt declare by partes in this wiſe. He knoweth merueylouſly well the fables of Poetes, the flowers of Rhetorique, the painefull rules of Grammer, the ſubtilties of Logitians, the ſecretes of natural philoſophy, the hardnes of wiſedom ſupernatural, the miſteries of diuinitie, the mathematicall demonſtrations, the mocions of ſtarres, the reaſons of nũbers, the meaſuring of yͤ earth, the ſituations, names and ſpaces of Cities, Mountaynes, Floudes, and Fountaynes, the dyfference, and harmonies of Tunes, hiſtories olde, and newe: antiquities, nouelties, Greke and Latine: finally whatſoeuer good learnyng hath been founde and taught of good authours, all that wholy hath this one man perfitlye perceyued, knowen, and remembred.

Enumeratio eſt, quando ſingulatim ea cōmemoramus, per quæ ad exitum rei peruentum eſt, vt hanc ſententiam, Cicero Catiline conatus oppreſſit ita potes locupletare. Catilinæ nefarios conatus per iuuenes perditiſſimos, totius ciuitatis Romanæ internecionem molientes, Marcus Tullius Cicero conſul ſua ſagacitate ſtatim odoratus eſt, ſingulari vigilantia perueſtigauit, ſumma prudentia deprehendit, miro in Remp. ſtudio prodidit, incredibili eloquentia conuicit, grauiſſima autoritate, armis, atque felicitate ſuſtulit.

Enumeratiō is, whē we reherſe thoſe thynges ſeuerallye, by which yͤ matter was brought to paſſe: as. That Cicero oppreſſed the purpoſes of Catiline: thus you maye ſette it foorth. The myſchieuous enterpriſes of Catiline, by moſte vngracious younge menne, whiche wente about the vtter deſtruction of Roome, Marcus Tullius the Conſull, by hys foreſyghte dyd quickelye ſmell oute, by his ſinguler vigilance ſoughte out, by his hyghe prudence founde out, by hys meruaylous loue to the common wealth ſhewed out, by his incredyble Eloquence proued oute, by hys graue authorytye, power, and happyneſſe, thruſte out.

Diſtributio eſt, cum ĩ plures res, aut ꝑſonas certas negotia quedam diſpertiuntur, hoc modo. Senatus officium eſt conſilio ciuitatem iuuare, Magiſtratus officium eſt, opera & diligentia, conſequi voluntatem ſenatus: populi officium eſt, res optimas, & homines idoneos maxime ſuis ſententijs, eligere, & probare. Cicero pro L. Murena: Hic vero iudices, & fuit in Aſia, & viro fortiſſimo parenti ſuo, magno adiumento in periculis, ſolatio in laboribus, gratulationi in victoria fuit.

Diſtribution is, when buſineſſe are dyſperſed into many thynges, or certain perſõs, thus. It is yͤ office of the ſenate to help yͤ citie wͭ cõuſel: of yͤ magiſtrate with laboure and diligence to dooe the wil of the Senate: of the people to choſe out the beſt thinges, and to choſe and alowe men that be moſte meteſt. Cicero for Lucius Murena. And this man, you iudges, bothe was in Aſia, and greatlye holpe that good man his father in perils, dyd cōfort him in ſorowes, and reioyſed in his victories.

Deſcriptio nominatur, quæ rerum conſequentiā continet perſpicuam & dilucidam cum grauitate expoſitionem, hoc modo. Nam neminem veſtrum fugit quirites, capta vrbe, quæ miſeriæ conſequi ſoleant: arma qui contra tulerunt, ſtatim crudeliſſime trucidantur: cæteri, qui poſſunt per ætatem & vires laborem ferre, rapiuntur in ſeruitutem: qui non poſſunt, vita priuantur: vno denique atque eodem tempore, domus hoſtili flagrat incendio, & quos natura, aut voluntas, neceſſitudine, aut beneuolentia coniunxerit, diſtrahuntur. Liberi, partim é gremijs parentū diripiuntur, partim in ſinu iugulantur, partim ante pedes conſtrupātur. Nemo iudices eſt, qui poſſit ſatis rem conſequi verbis, nec referre oratione magnitudinem calamitatis.

It is called Deſcription, which conteyneth a playne and euidente ſettyng out of thinges that folowe after, and that with a certayne grauitie, thus: You knowe ryght wel, you people, whē the citie is taken, what miſeries be wōt to folow. Such as fought againſt them, are by and by moſt cruelly kylled, other whiche be ſo ſtrong that they be hable to laboure, are made bondeſlaues: they that cannot, are ſlayne: at one tyme bee our houſes burnt, our kynſmenne and acquaintaunce pulled awaye from vs. Younge chyldren, ſome are pulled from their mothers lappes, and ſome are threatled in their mothers armes, and ſome defiled before their fete: you iudges, there is no man hable to expreſſe in woordes or wrytyng the great ſorow and calamitie.

Demonſtratio, quam Greci Hypotypoſin vocant, eſt oratio exprimens rem, perſonam, affectum, mores, ſermonem, ac circunſtantiam, ita clare, & copioſe, vt lectori ab oculos ea quaſi preſens verſetur veluti viua pictura. Huius ſpecies ſunt.

Rei deſcriptio, cum non contenti ſummatim aut

tenuiter rē expoſuiſſe. ſic illā ſubijcimus oculis, vt nō narrari, ſed geri, & lector eā nō audiuiſſe, ſed oculis aſpexiſſe videatur. Talis eſt deſcriptio Diluuij ī primo Metamorphoſis, et Tēpeſtatis in ſecundo.

Proſopopœia, qua homo quiſpiam depingitur. Sicut Plutarchus illuſtres Græcos, & Latinos, Suetonius item duodecim Ceſares. Quanquam Rhetores fere latius vtuntur vocabulo proſopopœie, nimirum, vt has ſex ſpecies ſequentes complectatur.

Characteriſmus, effictio, vel pictura corporis, aut animi. Sic Dauus effingit Critonem, Chærea ſenem illum importunum.

Proſopographia, fictio perſonæ. Quæ duas habet ſpecies. Prior eſt, perſonæ fictæ deſcriptio: poetis propria, oratoribus rara. Vt, Virgilius fingit Sybyllam furentē fingit perſonas apud inferos. Altera forma eſt, quum rei mutæ, aut incorporeæ affingimus perſonam, & ſermonem, & affectum hominis, aut animalis, quemadmodum Harpyis, furiis, demonibus, ſomno, fami, inuidiæ, famæ, virtuti, & ſimilibus, perſonam, vel ſermonem affingere poetæ ſolent. Item, cū aut Remp. oratores loquētē inducūt, aut defunctos quaſi ab inferis excitāt.

Ethopœia, ꝓprietas, vel expreſſio morū, et affectuū mitiū. Huius tres ſūt formæ. Prima expreſſio morū prolixior, velut īgeniorū, artiū, virtutū, vitiorū. Sic

vanum

vanū oſtentatorē exprimit, Thraſonē Terentius, militē Plautus. Atque hæc forma propria Comœdijs, atque dialogis eſt. Secūda forma eſt expreſſio naturaliū propenſionū, ac natura inſitarū affectionū. Vt eſt expreſſio amoris paterni erga liberos: cōiugū, & amicorū inter ſe: cōiūctionis æqualiū, hoſpitum, vicinorū: diſiunctionis, hoſtium inter ſe. In qualibus effigēdis mirus eſt apud Latinos artifex Liuius. Peculiariter enī hiſtoria animorū cupiditates, cōſilia, & res geſtas, fere ſine tragicis illis motibus depīgit. Tertia forma eſt, expreſſio affectionū leniorum, quæ nō ita perturbāt animos, neque præcipitāt. Vt ſiquando letiores affectus hominum erga nos, aliosue captamus: & blandiēdo elicimus vt quum animus in ſpem, in lætitiam erigitur, & in riſum quoque.

Pathopœia, id eſt, vehemētiorū affectuum, & perturbationum expreſſio. Huius duæ ſūt formæ. Prior, quā Imaginationē vocāt, qua metus, dolor, ira, furor, odium, inuidia, effrenis cupiditas, libido immodica, ſpes, īmoderata letitia, perturbatioque animi deſcribitur, & excitatur. Huius exempla ſunt paſſī obuia in Tragœdiis. Altera forma eſt Cōmiſeratio: qua eliciuntur lachrimæ, vel mouetur miſericordia, vel captatur venia. Huius exēpla ſunt obuia in perorationibus Ciceronianis, in querelis apud Poetas.

Sermocinatio, quotiès perſonæ affingitur oratio breuis, vel longa, pro decoro eius. Cuiuſmodi ſunt conciones Liuianæ, & apud alios Hiſtoricos. Quum perſonæ quam fingimus ſermonem perpetuum attribuimus. Conformatio eſt, Quum perſonæ quam fingimus, propoſitis ſubinde reſpondemus, Sermocinatio eſt.

Mimiſis, imitatio ſermonis, vel morum, qua nō modo perſonæ orationem, ſed etiam geſtum effingimus. Has prædictas ſex ſpecies, Fabius atque alii, ſubiiciunt Proſopopœie.

Topographia, loci deſcriptio, vt Carthaginis in primo Aeneidos, Huc refer Coſmographiam.

Topotheſia, loci fictio, quum deſcribitur locus, qui fortaſſè nō eſt vſpiam in rerum natura. Huius exemplum habes Thoma Mori Vtopiam, vel ſaltem non eſt talis qualis fingitur. Vt in ſexto Aeneidos inferorū, & Eliſii deſcriptio. Huc refer Aſtrotheſiam, apud Aratum, Higinium, Manilium, Pontanum.

Chronographia, deſcriptio temporis, vt. Noctis in quarto Aeneidos, Pacifici ſeculi ī quarta Aegloga Virgilii. Quatuor etatum, in primo Metamorphoſeos.

Demonſtratiō is, when we ſo plainly

And copiouſly expreſſe a thing,a perſō, & an affection,maners , ſpeach,and circūſtaunce , that the reader, ſemeth to ſee it before his eies,as though it wer liuelye paynted in a table. The kyndes bee theſe.

The deſcription of a thyng , when not content, lightly and briefly to haue ſhewed it, we ſo ſet it before the Readers eyes,that it ſemeth not to be told, but to be done:& the reader not to here it,but ſe it. Suche is the deſcription of the floude in the firſte booke of Metamorphoſis, & of a tempeſt in the ſecond

Proſopopœia , when any man is deſcribed.As Plutarche dothe the noble men,both Grecians and Latines. Suetonius alſo the twelue Emperours. How be it,the Rhethoricians vſe thys woorde, Proſopopœia largely to comprehende theſe ſyxe kyndes folowyng.

Characteriſmus , the expreſſion or painting out,eyther of the body or mind So Dauus ſetteth out Crito:& Cherea the troublous olde man.

Proſopographia,the faynyng of a perſon,

ſon. This hath two kindes. The fyrſte is the deſcription of a feined perſon properlye belongyng to Poetes, ſyldome vſed of Oratours. As Virgil fayneth Sybbill to bee madde, and perſones beneath in hell. Another fourme is, when vnto a thyng that is dumme, or without a bodye, we fayne a perſone, ſpeache, and affection of a manne, or ſome lyuyng thyng, as to the byrdes called Harpyans, Furyes, Deuilles, Slepe, Hungar, Enuye, Fame, Vertewe, and lyke, the Poetes bee woonte to fayne a perſone, and ſpeache. Alſo when Oratours make the common wealthe ſpeake, or as it were rayſe vp agayne dead men.

Ethopœia, propertye, or expreſſyon of mylde maners and affections. Of thys there bee three kyndes. The fyrſte, a large ſettyng out of maners, as of wyttes, artes, vertues, or vyces. So Terence ſetteth out boaſtyng. Thraſo, Plautus, a crakyng souldyoure. And thys facyon properlye belongeth to Commœdies, and Dialogues.

logues. The ſeconde fourme is an expreſſyon of naturall inclinations, and affections naturall, as of the fathers loue towarde the chyldren, the houſebande and wyfe, of frendes among them ſelues, of compaygnions, geaſtes, neyghbours: of hatred alſo, and of enemyes. In expreſſyng of theſe among the Latines, Liuius is very cunnyng. For an Hyſtorye chyefly ſetteth out the deſyre of myndes, purpoſes, and deedes, without anye greate outcryes, and rages. The thyrde kynde is a ſettyng oute of colde and mylde affections, that dooe not ſo greatelye trouble the mynde nor toſſe it: as whē we goe aboute gentely to geat mennes loue and fauoure, or that the mynde is broughte into hope, myrthe, or laughter.

Pathopœia, that is an expreſſion of vehemente affections and perturbations. Of this there be two kyndes. The fyrſte is called Imagination, whereby, feare, ſorowe, anger, furye, hatred, enuy, vnbrideled deſyre, luſt immoderate, hope, or gladneſſe, and the paſſions of the mynde is deſcribed and ſtyrred vp. Exaumples of theſe bee euerye where in Tragedies. There is an other facion called Commiſeration. whereby we make menne wepe, moue menne to mercye, or to pardon an offence. Readye exaumples of theſe are in the perorations of Cicero, & in Poetes, in their complaintes.

Sermocination, is when we fayne a perſon, and make hym ſpeake lytle or muche according to comlines. Suche be the Concions of Liuie, and ſermones or orations made in other Hiſtoriographers. When the perſon that we feyn, ſpeaketh all hym ſelfe: the figure is called Conformation. But when we now and then aunſwere to demaundes that he putteth vnto vs, it is called, Sermocination.

Mimiſis, an imitation of ſpeache or manours, whereby we counterfayte, not onelye what one ſayde, but his geſture alſo. Theſe foreſayde ſixe kyndes, Quintilian and other put vnder Proſopopœia.

Topographia, the diſcription of a place, as of Carthago in the fyrſte of Eneidos. Hyther referre Coſmographie.

Topotheſia, the faynyng of a place, when a place is deſcrybed, as parauenture ſuche none is. Exaumple of this is the Utopia of Syr Thomas Moore. Or elles is not ſuche a place as it is, fayned to bee. As, is hell, and heauen in the ſyxte of Eneidos. Hyther pertayneth the ſituació of ſtarres, in Aratus, Higinius, Manilius and Pontanus.

Chronographia, the diſcription of tyme, as of nyght in the fowerth of Eneidos. Of the peace worlde in the fourth Egloge of Uirgil. Of the foure ages in the fyrſte of Metamorphoſeos.

Magna pars Eloquentiæ ſita eſt in augendo, ac diminuendo. Omnis autem amplificatio ac diminutio, petitur aut ex rebus, aut ex verbis. Ex verbis ſic.

Quum commutamus vocabulum, pro vero po-

nentes atrotius. Vt ſi occiſum dicamus eum, qui cæſus tantummodo fuit.

Augemus per incrementum, ſic. Facinus eſt vinciri ciuem Romanum, ſcœlus verberari, parricidium necari, quid dicam in crucem tollere?

Increſcit oratio per Congeriem. In cetu vero populi Romani, negotium publicum gerens, magiſter equitum, fruſtis eſculentis vinum redolentibus, gremium & totum tribunal implere, an non turpiſſimum? Differt a priore, impetu.

Per comparationem quoque increſcit oratio. Fictione, et exempli collatione. Fictione ſic. Si me ſerui iſthoc pacto metuerent, vt te metuunt omnes ciues tui: domũ meã mihi relĩquenda putarẽ. Exempli collatione ſic. An vero vir ampliſſimus Scipio Tyberiũ Gracchũ mediocriter labefactãtẽ Rẽp. priuatus interfecit: Catilinã orbem terræ, cede, & incendio vaſtare cupientem, nos cõſules p̃feremus?

Amplificamus per coniecturas ſic. Maro de Polyphemo. Trunca manus pinum regit. Hinc enim coniicimus, quanta fuerit totius corporis magnitudo, cum pro ſcipione haberet pinum arborem.

Incrementum maius ſumitur ex rebus, quas ſemper comitantur circumſtantiæ. Perſona, has habet. Nationem, patriam, ſexum, ætatem, educationem, habitum corporis, fortunam, conditionem, animi naturam, anteacta, nomen. Exempla. Natio, Si ꝙ eius nationis proprium eſt contēnit, grauius eſt vt Anglum ſagittādi peritiā contēnere, culpabilius eſt quā Gallū. Patria, non ſipliciter auget. Sed exēpli gratia de Deo ſic loqui licet. Voluit naſci ī ciuitate longe celeberrima; quo velut ī excelſo theatro poſitus, latius ſua virtute diluceret, Sexus. In muliere turpiloquium turpiſſima res eſt. Aetas. Libido ſenem maxime dedecet. Educatio, Bene a primis annis inſtitutus fuit Nero a Seneca, ꝑinde poſt degeneraſſe grauius fuit Habitus corporis Cum te deus corpore pulchro crearit, cur tā turpia patras? Fortuna. Ex obſcuro factus es nobilis, & ſic īſoleſcis? Conditio, priuatus es, et tamen magiſtratui reſiſtis. Animi natura. Cum te magnanimū crearet deus, cur tā puſilla ſectaris. Anteacta. Iā deſidē eſſe, cuius priora tā egregia fuerunt facinora, dedecus eſt. Nomē. Vigilātiū ī re tāta dormire decebat

Rerum circumſtātiæ hæ ſunt. Cauſſa, Locus, Tempus, īſtrumentum. Cauſſa. ad paricidium primus impulſti, grauior ergo eſt tua culpa Locus. In templo virginem contaminauit. Tempus. Carnibus tū veſcebaris, quando publicū fuit indictum ieiunium. Inſtrumentum Gladio peiore, lingua ſerpens Euā occidit Et hæc eſt ꝑ circūſtantias amplificatio

A great part of Eloquence ſtandeth by increaſing and diminiſhing. And all amplification is taken either of thinges

or woordes: by wordes thus.

When we chaunge the very woorde, and in ſtede thereof put a bygger, & ſay: Thou haſt killed him: where peraduenture he gaue hym but a fewe ſtripes.

An other kynde of Amplification is, when oure woordes increaſe one bygger then other, thus. It is offence to bynde a Citezin of Rome, haynous to beate hym, manſlaughter to kyll hym. What ſhall I cal it to hang hym?

We amplify alſo by heapyng thinges faſte together. In the companye of the people of Rome, hauyng a common office, Mayſter of the horſe, there to caſte vp thy ſtynkyng gobbettes, and to fyll thy lappe and the iudgemente ſeate, is not this a ſhame? This differeth frō the other, becauſe it goeth a pace: and the other by ſteppes and diſtinctions.

We amplifye by compariſon: and ſet one exaumple to an other: or fayne as though ſuch thyng had happened, thus: If my ſeruauntes dyd feare me in ſuche wyſe as all thy Citezins feare thee, I would think it good to leaue my houſe.

By comparyng one exaumple to an other, thus. Cicero. Did I pray you that noble man Scipio beyng a priuate perſon kyl Tiberius Gracchus, which ſhaked the common wealth but a litle: and ſhal we being Cõſuls ſuffer Catiline, ẏ goeth about to waſt the whole world with murther and fyer?

We amplify by coniecture thus Virgil ſpeaking of Polyphemus. He held in his hande the bodye of a pyne tree. By this we coniecture what a greate body he had, when he had a pine tree for his ſtaffe.

A greater amplification of thynges, which alwaies haue their circumſtances with them. A perſon hath theſe. Nacion, countrey, kinde, age educatiõ, hauour of the body, fortune, condicion, nature of mind, forededes, and names. Examples. If a man deſpiſe any thing that properlye belongeth to his nation, it is more greuous, as. For if an Engliſh mã doe deſpiſe the feate of ſhooting. The countrey doth not alwayes cauſe amplification: but we may ſay of God. He would be borne in the goodlieſt part of the world, yͭ as it wer in an opē playing place,his might & power , myght ſhine more abrode.*Kind* . As filthy talke is a foule thing in a womā.Age.Lechery becōmeth not an old man.Educatiō.Nero ī his firſt yeres was wel brought vp,it was therfore yͤ more ſhame to degenerate afterwardes.The hauior of the bodi.Sith god hath made the a faire ꝑſonage,why dooeſt thou ſo filthily?Fortune. Thou art of low degree becū a noble mā,the worſe is now thy pride.Cōdiciō.Thou art a priuate man & dareſt thou reſiſt the magiſtrates?The nature of the mind.God hath created yͤ of an high & noble heart, why thē ſekeſt thou for ſo ſmall trifles. *Fordedes*.Now to be a ſluggard which before haſt done ſo goodly actes, is a ſtark ſhame.Name.To ſlepe in ſo gret a matter, & to be named waker,was this mete

The circūſtances of thinges be theſe. Cauſe,place,time , inſtrument. Cauſe. Thou waſt the firſt that moued to this murther,the fault therfore is the greter Place. He defiled yͤ virgin in yͤ tēple. Time. Thē eate he fleſh,whē ther was proclaimed opē faſting, Inſtrumēt. The ſerpēt killed Eue wͭ his tōg worſe they any ſword. Thus now may you ſe what Amplificatiō riſeth by the circumſtances belonging to perſons, & thynges.

Frequētatio eſt, cū res in tota cauſſa diſperſa, cogūtur vnū in locū, quo grauior aut acrior, aut criminoſior oratio ſit, hoc pacto A quo tādē abeſt iſte vitio? quid eſt, Iudices, cur velitis eū liberare? ſuæ pudicitiæ ꝓditor eſt, inſidiator alienæ, cupidus, intēperans, petulans, ſupbus, impius in parētes, ĩgratus ĩ amicos, infeſtus in cognatos, in ſupereores cōtumax, in æquos, & pares faſtidioſus, in inferiores crudelis, denique in omnes intollerabilis.

Frequentatiō is, whē the thinges that be diſperſed through al the cauſe be gathered together into one place, that the oratiō may be the more graue, ſharper, or rebukefuller, thus. What vice hath he not? Why ſhould you deliuer hī you iudges? *H*is own chaſtity he ſetteth forth cū whoſe wil, he lieth ĩ wait for others, he is intēperate, wanton, proud, vnnatural to his parentes, vnkind to his frendes, troubleſō to his kinſfolkes, ſtubberne to his betters, diſdainful to his felowes, cruel to his inferiours, vntollerable to all men.

Congeries eſt multiplicatio verborum, aut ſentẽtiarũ rem eandem velut inculcantium. Hoc differt ab Incremento, quod illic per gradus increſcit oratio, hic velut aceruo. Cic. Quid enim ille tuus Tubero diſtrictus in acie Pharſalica gladius agebat? cuius latus ille mucro petebat? Qui ſenſus erat armorum tuorum? Quæ tua mens, oculi, manus, ardor animi? Quid cupiebas? quid optabas? Quam multæ voces hic ſunt idem fere ſignificantes. Vt, gladius, mucro, arma, Senſus, mens, animus, cupiebas, optabas. Tum quot ſententiæ eodem ſpectantes, diſtringere in acie gladium, latus petere, ſenſus armorum. Eiuſdem generis eſt ſed affectum habens mitiorem, quod eſt apud Virgiliũ. 3. Eneid, Quid puer Aſcanius, ſuperatne & veſcitur aura Aetherea? nec adhuc crudelibus occubat vmbris? Nihil enim aliud querit niſi an adhuc ſuperſit Aſcanius, ſed affectus eſt, quod rem eandem ter expreſſit.

Congeries, is a multiplication of wordes, or ſentences, as it wer beatyng in all one thing. It differeth frõ ẽcreaſe in this point, becauſe the oration there groweth as it wer by degrees, and here by heapes. Cicero. Tubero, what dyd thy drawē ſweord in yͤ battail of Pharſalia? whoſe ſide did the point ſtrike at?

What was the meanyng of thine armour. What mēt thy mind, eyes, hãdes fury of mind? What diddeſt thou couet? What diddeſt thou wiſh? Howe manye wordes be there here ſignifying almoſt all one thing? as: ſweorde, pointe of the ſweord, weapons, ſenſe, minde, entente, diddeſt couet, diddeſt deſire. Further, how many ſentences bee there tendyng to one point, as: to drawe thy ſweord in the fielde, to runne at his ſide, meanyng of weapons. Of the ſame ſort is, but hauyng a more milde affection, that is in Virgil in the.iii. of Eneid. Howe doeth the childe Aſcanius, is he on the earth, doth he eate the breath Ethereal? doth he not yet lye belowe in the cruel dark places? He axeth nothing els, but whether Aſcanius be aliue, but it is the affectiō that expreſſeth one thing thriſe.

Diuiſio eſt, quæ rem ſemouens a re, vtramque abſoluit ratione ſubiecta, hoc modo. Cur ego nunc tibi quicquam obijciam? Si probus es nō meruiſti *ſin improbus non commoueris. Et illud. Quid nunc ego de meis proprijs meritis prædicem? Si meminiſtis, obtundam: ſin obliti eſtis, cum re nihil egerim, quid eſt quod verbis proficere poſſim?*

Diuiſion is, whiche remouyng one thing from another, endeth thē both by ſhewing a reaſon, thus. Why ſhould I nowe then lay any thyng to thy charge? If thou be good thou haſt not deſerued it: if thou be naught, thou careſt not for it. Alſo, what ſhould I nowe ſpeake of myne owne proper merites. If you remember them I ſhal but trouble you: if you haue forgot them, when I haue done nothing by dede, what may I profite by wordes?

Correctio eſt, quæ tollit quod dictum eſt, & aliud magis idoneum in eius locum reponit, Sic. Quod ſi iſte ſuos amicos rogaßet, imo innuiſſet modo, hoc facile perfici poſſit,

Correction is, whiche taketh awaye that that is ſpoken, and putteth a more meter thyng in his place, thus. That if he had prayed his frendes, yea had no more but beckte, this thyng myght eaſyly haue been done.

Definitio eſt, qua rei alicuius propria vis explicatur, breuiter et abſolute hoc modo. Nō eſt iſta diligētia ſed auaritia: eo ꝙ diligētia eſt accurrata cōſeruatio ſuorū, auaritia iniurioſa appetitio alienorū

Difinition is, wherby the proper pith of any thyng is declared briefly ⁊ perfectly, thus. This is not diligence, but couetouſnes: becauſe diligence is an hedy conſeruation of that that is his own couetouſnes is an iniurious deſyer of other mennes goodes.

Tranſitio eſt, qua monemus breuiter quid dictū ſit, & quid cōſequatur, vt, In patriā qualis fuerit habetis: nunc in parentes qualis extiterit, accipite

Tranſition is, whereby we do briefly ſhew what is ſpoken, ⁊ what ſhould folowe, thus. You haue heard howe he hath behaued hymſelfe to hys countrey now what he hath been to his parentes I wyll tell you.

Exēplū eſt rei geſtæ eſt cōmemoratio, & ad noſtrā cauſſā accōmodatio. Huius ergo materia eſt factū vel res geſta, ab aliquo homine: Sic, Quemadmodū Camillus rem Romanam in extremam pernitiem *adductam, reſtituit: Sic Laurentius latinas literas barbarorum inſcitia fere extinctas, in priſtinum nitorem reuocauit. Porro comparatio oſtendit exemplum, quod adductum eſt, aut ſimile, aut diſſimile, aut contrarium. Rurſum, aut par, aut minus, aut maius. Quod in ſimilibus quoque efficitur.*

Exaumple is the rehearſal of a thing that is doone, and applying of it to our cauſe. So the grounde and matter of an exaumple is an acte done of any manne, thus. As Camillus reſtored yͤ Romain common wealth being brought into extreme ieopardye: So Laurence Valla, broughte agayne into the olde pureneſſe, the Latine toungue, whiche thorowe ignoraunce of the Babarians, was almoſte quite loſte. Further, Comparation ſheweth the exaumple that is brought, either to be like, vnlike, or contrary. And agayne, equall, leſſe, or bigger. Which thing is alſo done in parables, or ſimilitudes.

Similitudo eſt collatio rei mutæ, vel inanimatæ ad noſtrā cauſſa accommodata vt, Nauis pro ventorum ratione velum tollens, aut contrahens, ī hoc *aut illud latus tranſſerens:parabola eſt, quæ docet ſapientem tempori cedere ac rebus preſentibus ſeſe accommodare. Sicut ergo exemplum a facto hominis, & perſona hiſtoriæ petitur, ſic collatio a qualibet re preter hominē, & preter hominis factum, ſumitur.*

Similitude is a mete conferring of a dumme thyng or that hath no life, vnto oure purpoſe, as. A ſhippe lyftyng vp, taking downe, or turnyng his ſayles on this ſide or that ſide as the windes bloweth, is a parable: which techeth a wiſe manne to ſerue the tyme, and doe as the worlde goeth. So than as an exaumple is taken of the dede of a manne, and of ſome perſon in an hiſtorie: So a ſimilitude is taken of any thyng ſaue of man, or mans acte.

Imago minimum differt a ſimilitudine. Vt ſi dicas Achillem ignis aut ſolis inſtar armis relucentem veniſſe in prœlium. Aut aliquem more draconis aut leonis in hoſtes inſiliiſſe. Imago eſt potius quam ſimilitudo. Ducitur autem Imago ab animantis forma: Vt ſi hominem rapacem ac virulentum depingas ſimilem

iubato

iubatæ draconi, qui oculis ardentibus, dentibus acutis, vnguibus aduncis, biante rictu, per omnia circumſpiciens ſi quem reperiat, cui poſſit aliquid mali faucibus afflare, quem ore attingere, dentibus diſſecare, lingua aſpergere, vnguibus dilacerere.

Image very litle differeth frō ſimilitude. As if thou ſay that Achilles came into the field in harneys gliſtryng like fyer, or the ſunne beames: Or that one flew vpon his enemies, like a dragon or lion, it is an image or reſēblance rather then ſimilitude. And a reſēblance is taken of the fourme of a beaſte, as yf you wil paint out a rauening, or poyſonous man like to a creſted dragō, which with burning eies, ſharp teeth, croked nailes gapyng mouth, loking euery where, vpon whom he may blowe out his poyſō whō he may gape at, bite with his teeth poiſō with his tōg, teare wͭ his nayles.

Ad exemplorum genus refertur Autoritas, Ea eſt alieni dicti, aut ſententiæ collatio ad noſtram cauſſam accommodata. Cuius ſpecies ſunt.

Sententia, dictio ad mores, vel res communes pertinens, que commoda breuitate demonſtrat,

quid in vita ſit agendum,aut quid fieri ſoleat.vt Labor improbus omnia vincit.&,Heu nihil inuitis fas quenquam fidere diuis.Tales ſunt Solomonis,& Catonis ſententiæ.

Enthymema,ſententia ex contrarijs.vt,Si bonis placere magna laus eſt,certe malis hominibus probari ignominia eſt.Item obſequiũ amicos, veritas odium parit.Nam hic Enthymema non eſt ſpecies argumentationis dialectice.

Epiphonema,rei narratæ, vel probatæ,ſũma acclamatio,hoc,eſt,amplificatoi quedã honeſtatis,dignitatis,vtilitatis,difficultatis,aut ſimiliũ fere rerũ in fine addita,ad augendum admirationẽ.vt Tantæ molis erat erat Romanã condere gentẽ,quæ eſt narratæ rei acclamatio e.Adeo a teneris conſueſcere multũ eſt.Probatæ rei acclamatio.Vt pro ligario.Quorũ igitur impunitas Ceſar tua clemẽtiæ laus eſt,eorũ te ipſorũ ad crudelitatẽ acuet oratio?

Noema,quum tecte ſignificamus,ꝙ auditor ex ſeipſe diuinet,vel ſẽtẽtioſũ ſcõma,detortũ in ꝑſonã aliquã,cuius mores,& ineptiæ notentura?

Exẽplũ Liuius habet.Atheniẽſes q̃dẽ literis,verbisq̃ bellũ aduerſus Philippũ gerebãt.Quo noemate Liuius ſalſe notat ĩbellẽ loquacitatẽ Græculorũ

Chria,breuiſſima expoſitio alicuius facti, vel dicti,cũ autoris nomine citato,Hác Cicero in pre-

fatione

ſatione tertij officiorum pertractat, Scipionem dicere ſolitum ſe nunquam minus ocioſum eſſe, quam cum ocioſus: nec minus ſolum, quam cum ſolus.

Αινοσ dictum vel ſententia ex apologo ſumpta, qualia ſunt Epimithia, id eſt, apologationes, & allegorie interpretantes apologos & eorum vſum indicantes.

Oraculum, id eſt dictum ab ore dei exceptũ, vel ex mandato dei prolatum, qualia ſunt omnia fere quæ in Biblijs dicuntur, & præcipiuntur.

Unto exaumples is referred authoritie: that is a mete conferring of an other mannes ſaying or ſentence to oure cauſe. The kindes be theſe.

Sentence, is a ſaying pertayning to maners, or to common practiſes of the world which with proper brifnes, ſheweth what is to bee done, or wont to bee done in this life, as. Continual labor ouercommeth al thing. And no man may hope for any thing againſt goddes wyl. Such be the ſẽtences of Salomõ, ⁊ Cato.

Enthymeme, a ſentence made of contraries: as if it bee a greate prayſe to pleaſe good menne: to be alowed of euil, is gret reproch. Also flattry getteth frendes, trueth hatred. Neither is it here a kind of argumētacion dialectical

Epiphonema, is an acclamacion of any matter that is tolde, or alowed: that is to ſay, an amplifying of honeſtie, dignitie, profite, difficultie, or ſuche other like, put at the ende for the more meruelling, as. As ſo weightie a matter it was to ſette vp the Romaine nacion. Here is an acclamacion of a matter told before. And ſo great it is to accuſtome our ſelf from youth.

An acclamation of a thing that is told thus, as for Ligarius. Ceſar, whoſe perdon is praiſe of thy mercye, ſhall there woordes ſharpen thee to crueltie?

Noema, when we ſignifye priuilye, that which the hearer maye coniecture by himſelfe. Or it is a taunt, ſpoken againſt any perſon, whoſe folye, and maners are reproued. Liuie hath ſuche an exaumple. The Athenians by letters & wordes fought agaynſt Philip, wherby, Liuius dyd ſecretely reproue the vnwarlike babling of the Grecians.

Chria, a very ſhort expoſicion of any

dede or ſaying, with the autours name beyng recited. This is well handled of Cicero in the preface of the third boke of his Offices: that *Scipio* was wont to ſaye, he was neuer leſſe ydle then whẽ he was voyde of the common wealthe matters, and neuer leſſe alone, thẽ whẽ he was alone.

AEnos, a ſayng or a ſentence taken out of a tale, as are the Morals & Alligories interpretyng fables, & ſhewyng there vſe.

Oraculum, any worde that is receyued at the mouth of God, or ſpoken by his commaundement, as are commonly all thynges that are ſpoken and commaunded in the Bibles.

Expolitio eſt, cum in eodem loco manemus, & aliud atque aliud dicere videmur. Ergo huiuſmodi vehementer ornata poterit eſſe expolitio, quæ conſtabit ex frequentibus verborum exornationibus, & ſententiarum hoc pacto. Itaque vti contẽnendus eſt, qui ĩ nauigãdo, ſe, quã nauim mauult incolumem: ita vituperandus, qui in Reip. diſcrimine, ſuæ pluſquam communi ſaluti, cõſulit. Naue enĩ fracta multi incolumes euaſerunt: ex naufragio *patriæ ſaluus nemo poteſt enatare, Quod mihi bene videtur. Decius intellexiſſe, qui ſe deuouiſſe dicitur, & pro legionibus in hoſtes miſiſſe medios. Vnde amiſit vitam, & non perdidit. Re enim viliſſimā et parua, maximā redemit: dedit vitā, accepit patriā, amiſit animā, potitus eſt gloria, quæ cū ſumma laude prodita, vetuſtate quotidie magis eniteſcit.*

Expolition is, when we tary ſtill in one place, and yet ſeme to ſpeake diuers thinges. So that it may be a very goodly expolition, which ſhal ſtand of many exornations of woordes, and ſentences, thus. Wherfore as he is to be deſpiſed which beyng on the ſea had rather haue himſelf ſafe thē the ſhip, ſo is he to be rebuked which in the ieopardy of the cōmō wealthe, prouideth more for hym ſelfe, then for the ſafety of the cōmon wealth Whiche thyng me thynketh Decius did wel perceiue, when he bente hymſelf to die, and for the ſauing of his ſouldiours to haue runne into the middes of his enemis. Wherby he let his life go, but he loſt it not. For with a ſmal thing & of litle price he redemed a thīg of gret value he gaue his life, but he receiued his coūtrey: he lette paſſe his life, but enioyed glory, which declared with great praiſe the elder it ſhall waxe, dayly the more and more it ſhall ſhine.

Breuitas eſt res ipſis tantummodo verbis neceſſariis expedita, hoc modo. Lemnum præteriens cepit, inde Tharſi præſidium reliquit, poſt, vrbem in Bythinia ſuſtulit, inde pulſus in Helleſpontum ſtatim potitur Abido.

Breuitie is, whē the matter is quickly tolde, with no moe wordes but thoſe that be neceſſary, thus. As he paſſed by, he toke Lemnum, then he left a garriſō at Tharſus: after he toke a city in Bythinia, driuen from thence, forthwith he wanne Abydus.

Atque hæ fere ſunt ſententiarum figuræ: queis rerum, & orationis copia mirabiliter augetur Ceterum a Rhetoribus appellantur variis nominibus, vt a Fabio alicubi argumenta, quum ſunt partes cauſſarum, quæ omitti commode non poſſunt alicubi ornamenta, & amplificationum formæ, & virtutes orationis, & lumina, & colores: tum videlicet, quum non ſūt partes cauſſarum, et vel eximi, vel omitti poſſunt; hoc eſt, quando non *probandi, ſed ornandi gratia cauſſis inſeruntur. Cicero vocat exornationes ſententiarum. Alij nominant argumenta rerum, quod his non ſolum orationis, ſed & cauſſæ corpus augeatur, & increſcat. Verum quoniam nomina declarandis rebus ſeruiunt, expoſitis rebus, de vocibus non eſt cur anxij magnopere ſimus. Haud ignoro eſſe & alia pleráque ornamenta, & figuras orationis. Verum nobis precipua ſunt pro virili collecta, & quæ maxime digna annotatu viſa.*

And theſe in maner be the figures of ſentences, wherby the coppye, bothe of wordes and matter, is wonderfully increaſed. Howbeit they bee called of the Rhetoricians by diuers names, as ſome where of Quintilian they be named argumentes, and maners of amplificatiō, vertues alſo of an oration, and lightes, and colours, euen then in dede whē thei be not partes of the matter, but eyther may be taken out, or quite left of: that is to ſay, when they be not put in matters, to proue any thyng, but to garniſh it. Cicero calleth them exornations of ſentence. Other name them ornamētes of matter, becauſe by them, not only the oration and wordes, but the body of the matter groweth and is increaſed. But becauſe names dooe ſerue to declare thinges, the matters declared, we nede not to take much thought touchyng the woordes. I know there be many other ornamentes alſo and figures of oracion. But to my power I haue gathered the chief, and that wer thought moſt mete to bee noted.

De Tribus Generibus dicendi.

Commonſtratis de ornatu, & Eloquutione præceptis, atque figuris, reliquæ muneris, ac inſtituti noſtri partes erunt, vt in quibus omnis oratoria inſtitutio, debeat eſſe generibus, dicamus. Eſſe enim diuerſa dicendi genera, quæ Græci χαρακτηρας, *nos figuras appellamus, in quibus omnis oratio non vitioſa conſumitur, neminem arbitror ne mediocriter quidem doctum, fugit, cũ tot artium ſcriptores, & Grecos, & Latinos, quos priora ſecula tulerunt, ſtylum, dicendique genus orationis plerunque diſpar, atque diſſimile ſequutos, videmus. Sunt autem dicendi genera tria potiſſimum animaduerſa, Grande, Tenue,*

Mediocre. Grande, illuſtre, vehemens, & plenum dicendi genus, diuino quodam genere orationis, atque incredibili, cauſſis grauioribus adhibetur: Habet enim cum ampla maieſtate, ornatiſſima verba, propria, tranſlata, extranea, ita tamē, vt ad vnamquanquam rem accōmodata ſint: & graues ſententias, quæ in amplificatione, & cōmiſeratione tractantur, & exornationes cum verborum, tum ſentētiarum, quibus maximam vim in orationibus tribuunt, ac grauitatem. Sunt autem qui hoc genere vtuntur, vehementes, varij, copioſi, graues, ad permouendos, & conuertendos animos inſtrūcti, & parati. Vſus eſt Cicero in oratione pro Aulo Cluentio, pro Sylla, pro Tito Annio Milone, pro Caio Rabirio, in Catilinam, in Verrē, in Piſonem. Sed huius imperiti ſepe in vitia incidunt, cum grauis oratio illis videtur ea, que turget, & inflata eſt: quæ nouis, aut duriter aliunde tranſlatis, aut priſcis, & ab vſu quotidiani ſermonis iam diu intermiſſis, aut grauioribus quam res poſtulat verbis, vtitur hoc modo. Nam qui perduellionibus venditat patriam, non ſatis ſupplicij dederet, ſi preceps in Neptunias depulſus erit Lacunas.

Tenue genus dicendi, ſubtili quadā & preſſa, atque limata oratione fertur, cauſſis paulo acutioribus, quam in vſu vulgari ſermonis verſantur, eſt accommodatum. Eſt enim genus orationis demiſſum, vſque ad vſitaſſimam puri, dilucidique conſuetudinem ſermonis: habet ſententias tenues, ſubtiles, acutas, omnia docentes, & dilucidiora, non ampliora, facientes. In eodemque genere (vt in oratore ait) alij callidi ſunt, ſed impoliti, et conſulto rudium ſimiles, & imperitorum: alij in eadem ieiunitate concinniores, id eſt, faceti, florentes etiam, & leniter ornati. Vſus eſt Cicero in philoſophicis diſputationibus, in oratione pro Quintio, pro Roſco Comedo, & Terentius & Plautus in ſuis Comœdijs. Errant, qui non poſſunt in illa facetiſſima verborum attenuatione commode verſari, & veniunt ad aridum, & exangue genus orationis, quod non alienum eſt exile nominari, cuiuſmodi eſt. Nam iſtic ad balneas acceſſit, ad hunc poſtea dixit: Hic tuus ſeruus me pulſauit. Poſtea dixit hic illi, Conſiderabo. Poſt ille conuicium fecit, & magis, magiſque preſentibus multis clamauit.

Mediocre & temperatum dicendi genus ex humiliore, neque tamen ex infima, & pervulgatiſſima verborum & ſententiarum dignitate, cōſtat. Eſtque recte dictum genus ſermonis temperatum quod admodum vicinum ſit tenui, & grandi: atque

que ita vt in neutro excellat, ſed vtriuſque ſit particeps, vel potius expers, cum neque hoc, neque illud habeat, ſed interiectam, moderationem perſequatur, atque temperiē. Idque vno tenore, vt aiunt in dicendo fluit, nihil preter facultatem afferens & ęqualitatem, omnemque orationem ornamētis modicis cum verborum, tum ſententiarum diſtinguens. Vtitur eo Cicero in oratione pro lege Manilia, pro Aulo Cecinna, pro Marco Marcello, maximeque in Libris Officiorum. In hoc vitioſum eſt, peruenire ad cōfine genus eius, quod fluctuans & diſſolutum appellant, eo quod ſine neruis, & articulis, fluctuet huc & illuc, nec poſſit confirmare, nec viriliter ſeſe expedire. id eſt huiuſmodi. Socij noſtri cum belligerare nobiſcum vellet, profecto ratiocinati eſſent etiam atque etiam quid poſſent facere. ſiquidem ſua ſponte facerent, & non haberent hic auditores multos, & malos homines & audaces. ſolent enim diu cogitare omnes, qui magna negotia volunt agere. Non poteſt huiuſmodi ſermo tenere attentum auditorem. Diffluit enim totus, neque quicquam comprehendens perfectis verbis amplectitur.

Of the three kyndes of ſtile or endighting.

Now ỹ we haue ſhewed the preceptes and figures of garniſhing, & eloquutiō, it is our office & duety, to ſhew in what kindes, al oratorie ought to be. For that there be thre ſundry kindes called of the Grekes Characters, of vs, figures, in which euery oration not fawtie, is occupied, I trowe there is no man meanely learned, but he knoweth: namelye when we ſe ſo many writers of ſciences, both *Grecians*, & *Latines*, which haue bene before time, to haue folowed for the moſt part ſūdry kindes of writing, one vnlike the other, And there hath been marked inſpeciall thre kindes of endighting. The great, the ſmal, and the meane.

The great kind.

The great, the noble, the mighty, & the ful kind of endighting, with an incredible, and a certein diuine power of oratiō is vſed in weightye cauſes: for it hath with an ample maieſtye, very garnyſhed woordes: proper, tranſlated, and graue ſētences, which are handled in amplificatiō, & comiſeratiō: and it hath exornations both of woordes and ſētēces: wher vnto in orations they aſcribe very gret ſtrength and grauitie. And thei that vſe this kind be vehemēt, various, copious, graue, wel and throughly appointed, to moue and turne men to their purpoſe This kinde dyd Cicero vſe in the oration for Aulus Cluencius, for *Sylla*, for Titus Annius Milo, for Caius Rabirius, agaynſt Catiline, againſt Verres againſt Piſo, but they that cannot ſkyll of this, oftentimes fal into fautes, when vnto thē yͭ ſemeth a graue oratiō, which ſwelleth and is puffed vp, which vſeth ſtrāge words, hardly trāſlated, or that be to old, and that be now long ſythens lefte of from vſe of daylye talke, or more graue then the thyng requireth.

The ſmall kinde.

The ſmall kynde of endightyng is in a ſubtile, preſſed, and fyled oration, mete for cauſes that bee a litle ſharper then are in the common vſe of ſpeaking. For it is a kynde of oration that is ſette downe euen to the moſte vſed cuſtome of pure, and cleare ſpeakyng. It hath fyne ſentences, ſubtile, ſharpe, teachyng all thynges, and makyng them more playn, not more ample. And in this ſame kind (as Cicero ſaieth in his oratour) ſome be crafty, but vnpoliſhed, and of purpoſe like the rude and vnſkilful. Other in yͤ leanes are trim, that is, mery cōceited, floriſhing alſo, & a litle garniſhed. Cicero vſed this kind in his philoſophical diſputacions, in the oration for Quintius, for Roſcius the comedie player: and Terence, and Plautus in their Comedies. Such as cannot handſomly vſe themſelfes in that mery conceited ſlendernes of wordes, fal into a drye, & feble kind of oration, which may be called a weake, and feble writīg, thus. He came to the balenes: after he ſaid vnto him. This thy ſeruant ſtrake me. I will conſider. After that he chode and cryed more and more manye beyng preſent.

The meane kind.

The meane and temperate kind of indighting ſtandeth of the lower, and yet not of the loweſt, and moſt cōmō words and ſentences. And it is rightly called yͤ temperate kind of ſpeaking, becauſe it is very nigh vnto the ſmal, and to the gret kynd, folowing a moderacion and temper betwixt them both. And it foloweth (as you would ſay) in one tenor diſtinguiſhing, all the oration with ſmal ornamentes both of wordes and ſẽtences. Cicero vſeth this for the law of Manilius, for Aulus Cecinna, for Marcus Marcellus, and moſt of al in his bokes of Offices. In this is fawtye to come to the kind that is nie vnto it, called diſſolute, becauſe it waueth hyther & thyther, as it wer without ſynewes and iointes, ſtãding ſurely in no point. And ſuche an Oration cannot cauſe the hearer to take anye hede, whẽ it goeth in and out, & cõprehendeth not any thyng with perfecte woordes.

FINIS.

THE ARGVMENT OF
the oration for Marcus Marcellus.

GNeius Pompeius being ouercome in yͤ bataile at Pharſalia, of thoſe men that toke his part, ſome went into Afrike to the armye of Juba, and Actius, to renewe the bataile againe, as dyd Scipio and Cato: other thiking thẽſelfes ouercome, fought no more, as did Marcus Cicero; ſome kept a meane, as dyd Marcus Marcellus, one that had bene cōſull, and a ſinguler wiſe man, whiche alwaies did much diſtruſt yͤ victory of Pōpey. The gret multitude for his gret & ſinguler vertues loued this man, and therfore deſyred yͭ he ſhould be reſtored. But yͤ inuincible ſtomake of his would not be reſtored by Ceſar into his coūtry becauſe he would not ſe at Rome, thoſe thinges that greued his hert. Cicero becauſe he was his familier, and frend euen of a child, did oftentimes exhort him to geue place to the time, & obey neceſſitie, which is alwaies the point of a wiſe mā. His brother Caius Marcellus, moſte hartely praied him that he would come, & cōtinually praied Ceſar for to ſaue his brother. In the Senate, Ceſar being preſēt, whē Lucius Piſo made mētion of Marcus Marcellus, & whē his brother Caius Marcellus had caſt hīſelf at the fete of Ceſar, al the Senate roſe vp together, & lowly came to Ceſar, to pardon Marcus Marcellus. Then made Ceſar an oration in the Senate, in the which oration he accuſed the bitternes of Marcus Marcellus, that when he warred in Gallia, thē Marcus Marcellus being cōſul, called him theefe, and that he wēt in hand with the coūſel, that Ceſar ſhould be iudged an enmy of his coūtrey, onles he would put of his armour, & that Marcus Marcellus alſo did beate wͭ roddes the Decurian of Nouumcomū, (which to be fraunchiſed Ceſar had brought to Rome) to declare that this Decurion was no Citezin, and ſo to diſproue the dede of Ceſar. For to beat the Citizens of Rome with roddes it was forbiddē by the lawe that Portius made. For the Citizens of Rome, both wer thei fraunchiſers, and brought out of other countreys, there to enhabite. Beſide this he ſhewed alſo other diſpleaſures that Marcellus did vnto him. Yea he added that ſome there wer that lay in wait to kil him. But he ſaid as touching nature I haue liued ynough, and as touchyng glory too. Then ſodainly otherwiſe thē al thei loked for, as touching Marcellus he ſaid he would not denie it, no not for his own ſake. And ſo he gaue him to the Senat, and to the cōmon wealth. The Senatours beyng demaunded what they thought of his iudgemēt, gaue thankes to Ceſar. Cicero which had appoynted for the deſyre of his old dignitie, to hold his peace, moued by Ceſars highnes of mind, and mercye, and that the Senate did their duetie, chaunged his purpoſe. Therfore in this Oration he geueth greate thankes to Ceſar. So is thys the argumēt. Firſt he ſheweth the cauſe why he had determyned for euer to hold his peace among the counſaylers: and that Ceſars mercy in reſtoryng his enmye Marcellus, was the cauſe why he chaunged his purpoſe. For then Ceſar gaue a ſigne that all ſhoulde be well in the common weale. He dothe preferre Ceſars actes before all the actes of the Emperours of the people of Rome, of outward nations, of moſte mightie people, and moſt excellente kinges. But he ſayeth that he hath gotten muche more glorye, becauſe he hath vanquiſhed his owne minde, repreſſed his anger, & tempered his victorye (which by nature is inſolent and proud) and becauſe he hath reſtored his enmy to his old dignity. In this victory ſo great was Ceſars modeſty, that he ſhewed he had rather not to haue fought then to haue ouercome, in that he reſtored again, & loued thoſe that counſayled to peace, amonge the which was Cicero. If Pompey had ouercome, his victorye would haue bene cruel: in the victory of Ceſar ther was no cruelty, there was no man killed, but the armed men in the fight. Wherefore the immortall gods ſeme to haue referred al the ſafety of the people of Rome and of the cõmon wealth, to the wiſdom and mercy of Ceſar, ſeing thei haue holpẽ his victory. He taketh awaie the ſuſpicion of Ceſar, that any man ſhould lye in wait to ſlay him, but yet he counſels him to take hede. He denyeth that he euer feared any ſuche thing to happen to Ceſar, but yet he ſayeth the vncertayne happes of lyfe, and frailtye of mans nature to be feared. He exhorteth Ceſar to ſet vp agayne the commõ wealth, which through the violence of warre needes was decayed. And becauſe Ceſar ſaid he had liued long inough touching nature, and glory: yet ſayth Cicero, that for hys countrey, for which he was borne, he had liued but a litle, which if he wil now ſet in order agayne, the glorye of his diuine vertue ſhall remayn for euer. He deſyreth Ceſar to loke to his own lyfe, and ſafetie. He promiſeth in his own name, and in the name of the reſte of the Senatours, that they wyll not only watch for hym, but alſo put their own bodies in ieopardye to ſaue hym.

A THANKES GEVING to Cæſar for the reſtitucion of Marcus Marcellus.

Of this long ſylence, whiche I vſed in theſe troublous tymes, not for any feare, but partly for ſorowe, partely for ſhame, honourable fathers, this preſente daye hath made an ende: and made me begin again after myne olde maner, to ſay my wyl and mynd. For ſo gret mekenes, ſuch mercy as neuer was heard of, ſuche moderation where one may do al, finallye ſuche incredible, and in maner heauẽly wiſdõ, I no wiſe I may paſſe ouer wͭ ſilẽce. For Marcus Marcellus, honorable fathers, now reſtored to you, & to the cõmõ welth, I think not only his voice & autoritye, but mine own alſo to be conſerued, and reſtored agayn to you and to the cõmõ wealth. For I was ſory honourable fathers, yea & very ſory, ſo noble a man, being in the ſame quarel yͤ I was, not alſo tobe in as good a caſe as I am: neyther coulde I fynde in myne hearte, nor yet thynke it laweful, to runne in this your old raſe, and ſyt among you counſaylers, the chyefe louer of my ſtudyes, and labours, and as it were my felowe, and companyon pulled awaye from me. Wherefore Ceſar, bothe haſte thou geuen agayne vnto me myne olde facion of lyfe, and haſte ſette vp to all theſe menne as it wer a banner of hope, that all ſhal be wel in the common wealth. For I haue perceyued in manye, chiefly in my ſelfe, and of late in all: ſythe thou haſte reſtored Marcellus to the Senatours, to the people, and to the common wealth, ſpecyally alſo rehearſing the greues by hym done vnto thee, that thou ſetteſt more by the reputation of this order, & honoure of the common wealthe, then eyther by thyne own ſorowes, or ſuſpicions. And verely of al hys lyfe paſt he hath receiued the greteſt fruit, and moſt honor it is vnto him: that all the Senate hath made interceſſiō, and that beſides alſo, by thy moſt graue and ſage iudge-

A Metaphore.

A trāſlatiō taken of the maner of warre.

ment, he thought to doe honour to thee and to the common wealth. Wherby verely thou doeſt perceiue, yͭ ſith in receyuing the benefit it is ſo gret praiſe, how much more glorious it is to the to haue geuen it. In dede happy is he, for whoſe ſaftie, no leſſe gladnes in maner cōmeth to all men, then to himſelf. And thys he wel deſerueth. For who is more excellent thē he, in noblenes, in vertue, in ſtudy of the beſt ſciences, in true meaning, or in any kynd of thing worthy prayſe? No mans wit is ſo great, no man ſo hable eyther to write or ſpeake, that once can declare, much leſſe garniſh and gayly ſet out thine actes, O Ceſar. Yet by thy leaue, this dare I boldly ſay, that for nothyng that euer thou diddeſt, thou euer gatteſt greater prayſe thē thou haſt this day. I am oftē wont to remembre, and gladly much to ſpeake of, how that all the actes of our Emperours, of forein nations, of moſt mightye people, of moſt noble kynges, are not worthy to be compared with thyne, neither for the greatnes of the quarel, neyther in num-

An Epiphonemo to the prayſe of Marcellus.

He cōpareth the victorie of Ceſars anger to his other victories, & preferreth it before thē all.

ber

ber of battailes, neither in diuerſitie of countreys, nor in ſpedy perfourmance, nor in diuerſities of fightes: & that no countreys, were thei neuer ſo farre diſtaunt, would more quickly be gone vnto on foote, then thei wer made famous I wil not ſay with thy ſpedy iourneys, but victories. Which thinges verely except I would confeſſe to be ſo great, yͭ ſcarce any mans mynd, or thought wer able to comprehend them, I might worthely be counted witles. And yet for all that, there be other thinges muche greater. For as touching yͤ praiſes of warre, ſome bee wont to diminiſhe them with woordes, and to plucke them from the captaines, and part thē wͭ the ſouldiers that the captaines ſhould not haue all. And verely in battaile the manhode of the ſouldiers, the cōuenience of yͤ place, the ſuccours of confiderates, ſhippes, vitailes, and ſuche other, doe help very muche: and the greateſt part of all Fortune chalengeth by good right, & whatſoeuer is done proſperouſly, al that almoſt ſhe counteth her own. But of this renowme, O Ceſar, whiche ere whyle thou haſt gotten, none is aſſociate with thee. Al this aſmuche as it is (and ſurely great it is) I ſaie all is thine owne. The centurion can plucke nothing, the captain can plucke nothing, the bendes of souldiers can plucke nothing, nor the horſemen can plucke nothing vnto them ſelues. No not Fortune the Lady of al, will be felowe with thee in this praiſe: ſhe geueth place to thee, ſhe ſayeth it is all thine, and thine alone. For neuer is haſtines and wiſedom ioyned together, nor caſualtie put to diſcretion. Thou haſt tamed nacions outragious in fierſnes, innumerable in multitude, infinite in places, aboundyng in welthyneſſe: but yet thou haſte ouercome ſuch thinges, as by their nature and condicion might be ouercome. For neuer was ther ſuch ſtrength, nor ſuch multitude, but by ſweord and violence, it might be weakened, and broken. But to ouercome wyll, to repreſſe anger, to moderate victorye, thyne aduerſarye beyng noble, wittie, vertuous, hym not onelye

Repetitio and conue ſion ioygne together.

A cōpariſ betwixt the cauſes of fortitude and mercye.

to help from miſery, but alſo to auaũce to his olde dignitie: hym that doeth theſe thynges, I compare, not to the hyeſt menne, but iudge hym moſte lyke a God. Therefore Ceſar, thy warlyke prayſes ſhal be famous, not only in our wrytynges, but in the mouthes almoſte of all nations, and ſhall bee ſpoken of euen to the worldes ende. But yet ſuch thynges, I wotte not how, euen whyle they be heard, and while they be readde, ſeme to bee alowed wyth crye of ſouldyers, and ſounde of trumpettes. But verely when either we heare or reade, any thing to be done mercifully, mekely, iuſtly, moderately, wiſely, in anger ſpecially, (which is enemy to diſcretion) & in victorie (whiche of nature is inſolent & proud,) Oh howe bend we our herts to it, not onely in matters done in dede, but in fayned alſo: that often tymes we loue them whome we neuer ſawe. But he whome we ſee preſente, whoſe mynde, meaning, and face, we behold, wylling by thy mercy to ſaue that, that warre would haue deſtroyed, how may

Mercy is aboue conqueſt.

we prayſe thee, how may we loue thee, ſufficientlye? By my faith Ceſar, the walles of the counſaile houſe me thynketh leape for ioye, and ſeme to praiſe the, becauſe within them, and in theyr ſeates, there ſhall nowe come agayne the worſhippe and authoritie of oure olde aunceſtours. Verely when I ſaw, and ſo did you as well as I, the teares of Caius Marcellus hys good and louyng brother fall from his eyes, anon the remembraunce of all the Marcellians perced my heart, which now beyng dead, by ſauing Marcellus thou haſte reſtored againe to their olde eſtate, and deliuered almoſt, from vtter decaye, a very noble houſe and family, beyng now brought to a fewe. This daye therefore thou maiſt worthily preferre, before al thy moſt valyant, & innumerable actes. For this is Ceſars praiſe onelye: other actes that wer done, thou beig captein, were great in dede, but yet a great company were partakers thereof. Of thys thou art bothe captayne and companion; and verelye it is ſo greate, that no

Hyperbole

time ſhall euer ende it, as it dooeth other ſignes and tokens of thy triũphes and victories. For there was neuer thing made by workemanſhippe and hand, but time will marre, and conſume it. But this thy lenitie, and mercye of mynde, ſhal floriſhe euerye daye more and more, and ſhal encreaſe by proceſſe of tyme, where Images ſette vp in tokens of thy victories, by time ſhall bee conſumed, and waſted awaye. And in dede al other victories of ciuil battailes nowe before this, thou haſte ouercome by equitye and mercy. But this daye thou paſſeſt thyne owne ſelfe. I feare leſte that, that I wyl ſaye, cannot bee ſo well perceyued by hearing, as vnderſtande in mynde. Thou ſemeſte to haue ouercome victorye it ſelfe, when ſhe by conqueſte woulde haue ſlaine, whome thou by mercye dooeſt pardon. For where by the propertye of victory, all we that were ouercome, by ryght ſhoulde haue dyed: by thy iudgemente of mercye, nowe are we ſaued. Thou then only muſt be called vnuanquiſhed,

Amplification aboue the hyeſt degree.

by whom, yea the very ſtate, & ſtrength of victorie it ſelfe, is ouercome and vanquiſhed, And this iudgement honorable fathers, howe farre it ſtretcheth, heare I praie you. Al we, whiche were compelled to arme our ſelues, I wote not by what miſerable and deadly deſtenye of the common wealth, although we bee in ſome faulte of manniſhe errour, yet bee we not giltie of any myſchieuous act. For where, honorable coũſailers, at your interceſſion, he hath ſaued Marcus Marcellus for the commõ wealth, he hath reſtored without anye prayer me to my ſelfe, and alſo to the cõmon wealth, and other noble men alſo to themſelues, and to their countrey, of whome you ſee a greate and honourable companye, here nowe at this preſent ſeſſions. He hath not brought enemies into the counſels houſe, but hath declared, the ciuil warre to haue been takẽ in hãd of yͤ moſt part, rather through ignoraũce, falſe, & vaine feare, thẽ coueтouſnes, or crueltie. In which warre I thought it euer beſt to ẽtreate of peace; &

Amplificatiõ by greatnes of the beneſite.

was ſorye, not onelye peace, but the Oration alſo of the Citezens crauyng peace alwayes to be refuſed. As for me, I neuer deſired this, ne yet anye other ciuile battailes, but alwayes haue coūſailed to peace, and not to warre. I followed Pompey for his frendlineſſe towarde me, not for any cauſe that he had bene ſo good to the common wealth. I was not ſo mad, ether for deſire, or hope, willingly and wittingly to runne to deſtroy my ſelf; only was the remēbrance of a thankefull minde great with me. And well knowen was the counſel that I gaue. For both here in this houſe, whē al thinges wer yet well, and in the time of warre alſo, I was all in one minde, yea euen then, when I was in ieopardy of my life. There is none therefore that will iudge ſo euill, as to doubte of Ceſars mynde touchyng warre, when ſtraight waies after the battaile, he determined to ſaue the counſailers to peace, and was angrye with the other. *And* this would ſeme the leſſe marueile peraduenture then, when the ande was vncertaine, and the fortune of battail doubtful. But he that loueth the authours of peace when he hath the victorie, forſooth declareth that he had rather not to fight, thẽ to be victor. And of this I can beare Marcellus witnes. For as alwaies of peace, euen like of warre alſo, were we of one mind. How often, and how ſorowfully, did I ſe him feare, partly the proude ſtatelines of certain men, and chiefly the crueltie of victorie it ſelfe. Wherefore Ceſar, the more acceptable ought thy gentlenes to bee vnto vs, whiche foreſawe the crueltie of the other parte. For nowe muſte we compare together, not the cauſes, but the victories. We haue ſeen thy victorie ended with warre, & no ſwoord drawen in the citie, in time of peace. The Citezens that bee loſte, bee ouerthrowen by battail, not by anger of the victor. So that no man can doubt, that if it were poſſible, Caius Ceſar woulde raiſe again manye that bee dead, ſithe of the ſame armie, he ſaueth whome he can, And of the other parte I will

ſaie

ſaye no more, but that we all feared, the victorye woulde haue been to angrye. For ſome there wer that threatned not onely ſuche as were in harneſſe, but them alſo that ſtyred neuer a whit: and that it was to be conſidered, not what men thought, but where they were too: in ſo muche me thinketh that the immortall goddes, though they would puniſhe the people for ſome faulte, ⁊ haue rayſed vp this woefull ciuile battayle, that yet nowe eyther pleaſed, or once at the laſt fylled: they haue turned all to yͤ mercy and wiſedome of the cõquerour. Wherefore Ceſar, reioyce in this thyne excellent goodnes, ⁊ be glad in thy good fortune and praiſe, and alſo in thy gentle nature and maners, whereby greate pleaſure, and profite commeth to a wyſe man. Other of thy valiaunt actes whẽ thou ſhalt remember, although thou maiſt reioyce in them, yet for thy happines thou maiſt be glad: but as often as thou ſhalt thinke of vs, whom it pleaſed thee to ſaue, and to haue with thee in the common wealthe, ſo often ſhalte thou thinke of thy great benefites, incredible liberalitie, and ſinguler wyſedome, whiche I maye boldlye call, not onelye excellent good, but vndoubtedlye good alone. For in true prayſe, there is ſuche bryghtneſſe, in nobleneſſe of hearte, ſuche honour, that theſe ſeme to bee geuen of vertue, the other lente of fortune. Be not weary then in ſauyng good menne, ſpecially whiche haue not fallen throughe euyll deſyre, and lewdneſſe, but by well doyng in theyr opinion, foolyſhe peraduenture, yet not euyl, but as it were for the common wealth. For it is not thy faulte if ſome feared thee, and contrary thy great praiſe, that ſome thinke thee not to be feared at al. Now I come to thy moſt greuous complaint, & ſuſpiciō, which muſt be warely taken hede of, not ſo much of thee, as of all Citizens: vs inespecial, whō thou haſt ſaued. And although I truſte it be falſe, yet will I neuer make it leſſe by wordes, then it is in dede. Prouiſion for thee, is prouiſion for our ſelfes. And if I ſhoulde faulte in the one, or the other, I

He reſoneth y this figure Dialyſis.

hadde rather ſeme to feareful, than not very ware. But who is ſo madde as to lye in wayte to ſlaye thee: any of thyne own? Howbeit, who be more thine own then they, whome thou haſte ſaued vnlooked for? Or is he one of them, that was in thy bende of ſouldiers. It is not credible any to bee ſo madde, that ſythe by the he gatte aſmuche good as coulde bee, he woulde not ſette more by thy life, then by his owne. Well, yf thyne owne thinke thee no harme, yet muſte thou beware of thyne enemyes? What enemies? For all that were, eyther through ſtubbernes they haue loſt theyr lyues, or by thy mercye haue their lyues, ſo that either none of thine enemyes dooe remayne, or they that doe, be thy very frendes. But ſithe in mennes myndes bee ſuche corners, and farre fetches, well lette vs encreaſe thy ſuſpicion, for ſo we ſhall encreaſe alſo our dyligence. For who hath ſo litle experience, who is ſo vnſkylfull of the common weale, who ſo lytle thynketh vpon hys owne ſafetye, or vpon

By this figure permiſſion, he reaſo eth more ſtrongly that ll ſhould be marde if Ceſar were not ſaued.

al

all others, whiche perceyueth not hys ſafegarde to be thyne, and onely vpon thy life, all other mennes wealth to depende? I verelye as I am bound, thinkyng vpon the daye and nyghte, feare ſuche chaunces as happen to manne, the vncertaine happes of healthfulnes, and the frailtie of our common nature: and I am ſorie, that where the common wealth ſhoulde bee immortall, it doeth ſtande vpon the life of one mortal man. But if to thoſe chaunces of manne, and vncertaine happes, there bee ioyned a conſente of a miſchieuous conſpiracye, what God, if he woulde, ſhould we beleue to bee hable to helpe the common wealthe? All muſte bee holpen and holden vp, by thy hande onely Ceſar, for nowe throughe the violence of warre, all good order is ouerthrowen, and lyeth flatte on the grounde. Proceſſe in lawe muſte bee hadde agayne, true dealyng muſte bee called agayne, lecherye muſte bee ſuppreſſed, honeſte generation encreaſed, all that is ſlipte awaye, muſt bee bounde vp againe with ſtrayt lawes. It coulde not bee choſen in ſo great a Ciuile battayle, but that the cōmon wealthe beyng ſore ſhaken, howe ſo euer the warre ended, ſhoulde leſe manye ornamentes of her honour, and ſuccours of her ſuertye: and that the captaynes would doo many thinges in warre, whiche thei themſelues had forbidde in peace. All whiche woundes of warre thou muſte heale, for beſide the no man can helpe them. Therefore that moſt wiſe and excellent ſaying of thine. I was ſorye to heare: howe that thou haddeſt liued long inough bothe to nature, and glory. Inough if thou wilt ſo haue it, paraduenture to nature, and yf it pleaſe you, I ſay alſo to glory. But to that point that is greateſt of all, euē for thy countrey ſake thou haſt liued but a litle. Wherfore leaue of I pray the this wiſedome of learned men in deſpyſyng death, be not wiſe to our harme. For it often commeth vnto myne eares that thou ſpeakeſt of this to much, how thou haſt liued long ynough for thyne owne part. But thē would I beleue it if thou diddeſt liue, but for thy ſelf alone, or els were borne but for thy ſelfe alone: but nowe ſythe thyne actes doe contain the ſafetie of all the Citizins, and of al the cōmon wealth, thou art ſo farre of frō perfourmaunce of thy greateſt workes, that yet thou haſte not layde the foundacions thou weneſt for. Wilt thou thē preſcribe an ende of thy lyfe, not in the ſauegard of the common wealth, but by indifferēce of thine own mind? What if this be not inough, no not for thi glori of which (although thou be wiſe,) thou canſte not yet denye but that thou arte moſt deſirous? Thou wilt ſay thē. Why ſhal we leaue behind vs but litle glory? yes verely for other, were they neuer ſo many, ynough: litle, for thee onely. For whatſoeuer it is, thoughe it bee greate, ſurely it is but litle then, when there is anye thyng that is greater. And if Ceſar, thys ſhoulde haue been the ende of thyne immortall actes, that thyne aduerſaryes beeyng ouercome, thou ſhouldeſt leaue the common wealthe in that ſtate, in whiche nowe it is:

The figure occupation.

marke

he defini-
ion of glory

marke I praie thee whether that moſte excellente valiauntnes of thine, were not more to be merualled at, then praiſe woorthye. For glorye is a famous, and common reporte of many and great benefites done, either to the Citizens, or to the countrey, or to all men. This thē yet is left, this parte remayneth, in thys muſt ye labour, to ſtate and ſettle the cōmon wealth, and that thou chiefly maiſt liue ioyfully in it, after it is ſet in greet reſt, and quietnes. And when both thou haſt payed thy countrey that thou oweſt her, and haſt ſatiſfied nature by liuyng at ful, then ſaie if thou liſt, thou haſt liued long inough. For what is this that we call long, ſeing there is ſomewhat that is laſte? and when that commeth, al pleaſure paſt, is as nothing, becauſe afterwardes it ſhalbe nothing. Howbeit, this high courage of thine, was neuer cōtēt to be within theſe ſtraites, which nature hath geuen vs to liue, but was allwaies on fier to liue euerlaſtynglye. Neither is this to bee counted thy life, whiche is in breath & bodye: but Ceſar, that is thy lyfe, I ſay, that is thy lyfe, whiche ſhall floriſhe worldes euerlaſting, whiche poſteritie ſhal nouriſhe, & eternitie alwayes behold. For this thou muſt ſerue, for this thou muſte auaunce thy ſelfe: which life now all ready hath many thinges to merueile at, and looketh alſo, for that ſhe may prayſe. Verely they that come after ſhall wonder at thyne Empires, at thy prouinces, howe thou madeſt a bridge ouer the floud *R*hene to come ito Germany, how thou diddeſt tranſport thine army ouer the ocean into Brittain, how thou haſt toyned battaile with thine enemies fiftye times, thei will wonder at thyne incredible victories, images ſet vp, great rewardes geuen vnto the for thy manlines, triũphes for thy victories, I ſay, thei wil wonder, whan thei ſhal heare, & rede theſe thinges. But except this city bee ſtabliſhed by thy counſayles, ordinances, and ſtatutes, thy name ſhal do no more but wãder farre abrode, no ſtable ſeat nor certain houſe ſhall it haue to dwel in. Emong them that ſhal come after alſo, there ſhal be great diſſenſion as there hath been among vs: whē ſome ſhall praiſe thine actes aboue the mone, and ſome again ſhall finde faulte, yea in this point chief of al, if thou quench not the fier of ciuile battaile, by ſauing thy countrey in ſo muche that thy victorye might ſeme to bee aſcribed to deſtenye, the quietnes of this citie to thy policie and wiſedom. Serue therfore thoſe iudges alſo, which ſhal iudge of the manye yeres herafter, and peraduenture more iuſtly than we. For they ſhal iudge both without loue and flattery: & alſo without hatred and enuy: and although that (as ſome men thinke falſely) ſhall then nothyng perteyne vnto the, yet nowe it dooeth perteine that thou ſhouldeſt bee ſuch one, whoſe praiſes ſhould neuer be forgotten. Diuers wer the willes of the Citizens: and diuers was their talke. For we differd not onely why, and wherfore we ſhould fyght, but alſo with whom, & on whoſe ſyde we ſhoulde fyght. But there was a doubte, and a variaunce among the nobleſt capteins. Many doubted what was beſte to bee done, manye what was good for themſelues, manye what was comely, and ſome alſo what was lawfull. The common wealthe is paſt this miſerable, and fatall battayle: he hath ouercome, whiche by his good fortune wyll not encreaſe hatred, but by his goodnes appeaſe it: nor will not iudge al thē whom he was angry with, eyther woorthye of baniſhmente, or of deth. *S*om haue laid down ther weapōs, from ſome thei haue been taken awaye. He is vnkind, and vniuſt, which beyng deliuered from the perpyl of harnes, wil yet kepe an harneſt minde: ſo that he is better which died ī the field, thē he that ſhed his bloude in mainteinyng the quarel. *F*or ſom ſhal thinke yͭ to be ſtubbernes, which to other may ſeme conſtance But becauſe now all diſſenſion is broken by battayle, and put out by gentlenes of the victor: it remayneth that all, which ether be be wiſe, or in their wits, ſhould be all of one mynde. For excepte thou be ſafe, *C*eſar, and be in that mind; in which before thou haſt bene, and art at this day moſt of al, we cannot bee ſaued. Wherfore al we, which woulde all wer wel, both exhort the, & hartely pray the, to haue regard to thi life, and al we, (to ſpeake alſo for other that I think of my ſelf,) becauſe thou thinkeſt there is ſome priuie matter that thou oughteſt to be ware of, I ſay, we doe promiſe, not onely to watche, and ward for thy ſafegard, but euē to ſet our owne ſides and bodies againſt thine enemies. But to end there as I began, Ceſar, we al geue the moſt hearty thankes in wordes, & in our heartes be more bound vnto the. For yͭ we be al of one mynde, thou maiſte perceiue by the prayers, & wepinges of vs al. But becauſe it nedeth not, eche man that ſtandeth here ſhoulde ſpeake, they would that I ſhould tel the tale, which in maner of neceſſitie muſt doe it, bothe becauſe their wil, and pleaſure ſo is, and becauſe thoū haſt reſtored againe Marcus Marcellus to the ſenate, to the people, and to the cōmō wealth: therefore I perceiue, that chiefly I ought to do this thing. For I ſee all men reioyce, not for the ſafety of one man, but as it wer eue͂ for the life of vs all. *As* touching my gret good wil toward him, which al me͂ haue ſo knowen, that ſcaſely his good, and louing brother Caius Marcellus hath loued him better: ſeyng I ſhewed it by taking thought, care, and payne, ſo long as it was in doubte whether he ſhould liue, or not, verely nowe at thys time, being deliuered frõ care, grief, ⁊ ſorowes, I ought to ſhew this my beneuolence a great deale muche more. Therefore Ceſar, I geue thee thankes, not only for ý thou haſt conſerued me to all my goodes, but alſo haſt ſet me in more honor than euer I was before, ⁊ to theſe thyne innumerable benefites towarde me, (when I thought it impoſſible that any more might be done) yet by thys thy dede haſte encreaſed thy goodneſſe, and heaped vp thy gentleneſſe vpon me more and more, with thy gracious fauour continuallye.

*

Imprinted at London in Fleteſtrete within Temple barre,
at the ſygne of the hand and
ſtarre by Richarde Tottill.
the .iiii. daye of Maye, the
yeare of oure Lorde.
M D L V.

Cum priuilegio ad imprimendum ſolum.